

A Booke  
*WHICH SHEWETH THE*  
*life and manners of all true Christians,*  
and howe vnlike they are vnto Turkes and Papistes,  
and Heathen folke.

**Also the pointes and partes of all diuini-**  
tie, that is of the reuealed will and worde of God, are  
declared by their fenerall Definitions,  
*and Diuisions in order as*  
followeth.

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# *The state of Christians. The state of Heathen.*

*Christians. Their knowledge. The Godhead.*

1 *Wherefore are we called the people of God and Christians?*

Because that by a willing Couenaunt made with our God, we are vnder the gouernement of God and Christe, and thereby do leade a godly and christian life.

2 *Howe should we leade a godlie and Christian life?*

By knowing God & the dueties of godlines: and by keeping those dueties.

3 *What beleefe and knowledge of God must we haue?*

We must knowe the Godhead: and the all sufficiencie of moste blessed state thereof.

4 *What knowledge of the Godhead muste we haue?*

We must know our God to be one God.

To be three persons.

To be of an vnsearcheable nature.

5 *Howe is God knowne to be one?*

The three persones are but one liuing spirite.

They haue one and the same nature.

They haue no partes nor vnlkenes of partes.

*Heathen. Their ignorance. False Gods.*

1 *Wherefore are the Heathen forsaken of God, and be the cursed people of the worlde?*

Because they forsake or refuse the Lords couenaunt and gouernement: and therefore they leade an vngodly and worldly life.

2 *Howe do the Heathen leade an vngodlie and worldlie life?*

By ignorance of God, and deceyuing them selues: and by sinning and faulting to their owne destruction.

3 *Howe are the Heathen deceyued & ignorant of God?*

They take those for gods whiche are no gods, and they put blessednesse in them which vanishe in them selues, & haue their wantes and harmes.

4 *Howe doe the Heathen mistake the Godhead?*

They beleue that there ar many gods. They make them as dreames and imaginations.

They will needes searche out their natures and dispute thereof.

5 *Howe doe the Heathen make them selues manie Goddes?*

They make such thinges to be gods, which they haue handled or tasted, or seene with their eyes.

They haue chaunged their gods, and taken newe vnto them being wearie of the olde.

They make them contrarie and vnlike to themselues, and of sundrie natures



# Definitions.

# Diuisions.

Christians. Their knowledge. The Godhead.

1 Christians are a companie or number of beleeuers, which by a willing couenaunt made with their God, are vnder the gouernement of God and Christ, and keepe his Lawes in one holie communion: Because they are redeemed by Christe vnto holines & happines for euer, from whiche they were fallen by the sinne of Adam.

Christians  
whiche  
should leade  
a godlie life

By knowing God and  
the duties of godli-  
nesse.

By keeping those du-  
ties.

2 The knowledge of God and godlines is a right and stedfast iudgement of his Godheade, and moſte blessed ſtate: & of his whole will in his worde: which doeth gouerne vs wholly to do all things wiſely, as his worde: doeth binde vs.

Knowledge  
of Chriſti-  
ans, as firſt

Of God:  
as of

Of the  
duties of  
godlines.

The God-  
head.

The all  
ſufficientie.

3 By the Godhead we meane the right Iudgement which we ſhould haue, concerning his Name, both in vnitie and Trinitie, which in nature and eſſence, is paſt finding out, and vnſearcheable.

Of the God-  
head.

In the vnitie of the  
Trinitie.

In his vnchangea-  
ble nature.

4 The vnitie of the Godhead is one and the ſame nature of the three perſones, which hath neither ſepa-  
ration, nor vnlikenes of partes.

The vnitie of  
the Trinitie is

One God a liuing  
ſpirit.  
Three perſones.

5 The Trinitie is the difference or diſtinction of the three perſones, in perfect order and mutuall working without diuiſion of nature, or vnlikenes of partes.

Three  
perſons.

Father.  
Of the  
Father,  
as

His onely begotten  
ſonne: as the holy  
Ghoſt proceeding  
of the Father and  
of the ſonne.

A 2

A perſon

# *The state of Christians. The state of Heathen.*

*The all sufficiencie of God. His Maiestie. Infinitnes. The Wantes. Vilenes. Limiting of false gods.*

6 Whiche be the three persons?

God the Father.

God the Sonne begotten of the Father from everlasting, and after an unspeakeable manner, whiche also is called IESVS CHRIST.

God the holy Ghoste, proceeding of the Father, and of the Sonne.

7 How is God all sufficient and most blessed?

His all sufficiencie and moste blessed state appeareth by his incomparable Greatie, & by the shewe of his wonderfull glorie.

8 How is his Maiestie incomparable?

Because he was neuer made nor created, nor seene of mortall man.

Because he staineeth and confoundeth all things being compared with him.

And because he is onely infinite.

9 How is he infinite?

He is and continueth from everlasting to everlasting.

He is unchangeable & without corruption.

He is incomprehensible, and contained of nothing.

6 What dreames and imaginations haue the Heathen of sundrie persons in the Godhead?

They haue their Baals, Popes, & fatherhoode in mischief: They haue their sonnes also & children of their Gods, as mightie Gyaunts & subtile wretches, which drawe frō their fatherhoode a course and force which is mischeeuous. They haue also their seducing and wicked spirites, which they say are of God.

7 How do the Heathen Gods vanish, and haue their wantes and harmes?

They are vile and nothing worth. They are vnprofitable and can doo nothing, except they be helped of others.

8 How do they shewe them selues vile and nothing worth?

They are made, handled, and led by others.

They are worse then their makers, & more vile, then they whiche handle and vse them.

They are limited by others whiche rule them.

9 How are they Limited?

Their beginning is vile, & their ende is worse.

They chaunge and fade away.

They are caughte and taken in their corruption.

# Definitions.

# Diuisions.

The persons of the Godhead. The all sufficiencie. Maiestie. Infinites.

6 A person is a difference of the Godhead in the names and working in one mutuall agreement.

The persons.

The Father is a person of the Godhead, which is, and worketh by his Sonne begotten of him from euerlasting, in a mysterie vnsearcheable.

The Father.

The Sonne is a person of the Godhead, which is, and worketh with his Father, who begate him from euerlasting.

The Sonne.

The holy Ghost is a person of the Godhead, which is, and worketh from the Father, and from the Sonne.

The holy Ghost.

7 The all sufficiencie and blessednesse of God, is his perfect state, whereby he wanteth nothing, nor hath neede of anie thing, to better the same, but all things haue neede of him, and haue their being by him.

All sufficiencie of God.

In his Maiestie & excellencie aboue al.

In the shew of his wonderful glorie.

8 The Maiestie of God is his incomparable excellencie or greatnes, whereby he differeth fro all things, in a wonderfull mysterie, and stayneth and confoundeth them, being compared with him.

Maiestie of God.

Being vncreat and inuisible.

Being incomparable.

Stayning & confounding all things.

Only infinite.

9 His infinites is a perfection of his Maiestie, whereby he limiteth all things, and is limited of nothing: and therefore he limiteth time and place vnto all things, and their working & chaunges.

His infinites.

In his eternitie.

In his incōprehensiblenes.

Without time.

Without chaunge.



# The state of Christians.    The state of Heathen.

The glorie, power, holines, wisdom of God.    The vilenes and vnprofitablenes of falsē Gods.

10 Howe hath God shewed vnto vs his wonderfull glorie?

First, by his power & almightines.  
Secondlie, by the name of Chieftie, which he hath by his power.  
Thirolie, by his holines in vsing his power.

11 How is God knowen by his power and almightines?

By his creating of all things.  
By his vsuall guiding of all.  
By his meruailes & wonders which he sheweth besides vse.

12 Howe is hee knowen by the chieftie whiche he hath by his power?

He is Lord and Ruler of all.  
He is God and Possessor of all.  
He hath the honour and praise of all.

13 Howe is hee knowen by his holines in vsing his power?

He sheweth his holines in perfect wisdom.  
Also in his iustice & righteousnes.  
Also in his goodnes and grace.

14 What say you of his wisdom?

By his wisdom hee knoweth all thinges.  
He is perfect in counsaile.  
He worketh all things in theyr due manner.

10 Why are they vnprofitable, & can do nothing, except they be helped?

Because of their weaknes and deadnes in them selues.  
Because they are maistered, & haue their basenes.  
Because they are misled and do fault by their weakenes.

11 How are they weake, and dead in them selues?

They haue their making & marring.  
They are driven & drawne by their course and destinie.  
Their best worcke is triflinge to no profit.

12 Howe are they maistered, and haue their basenes?

They are seruile and slauiſh.  
They are the curse, and the euill of those that seeke to them.  
They are the shame, and skorne of the wiser.

13 How are they misledde, & faultie by their weakenes?

Those men or euill spirits which haue bene made Gods, haue their fondnes or foolishnes.  
Also their vnrighteousnes.  
Also their hurtfulnes and harming.

14 What say you of their fondnesse and foolishnes?

Thei haue their ignorāce & blindnes  
Also their rashnes and lightnes.  
Also their euill handling & marring of matters.

# Definitions.

# Diuisions.

The glorie of God, his power, holines, wisdome.

10 His glorie is the shew of his excellencie in all his workes.

} His glorie { In power  
In the vse thereof. { In chieftie.  
In holines.

His power and almightines, is a perfection of his excellencie, wher-by nothing is to hard for him, and he bringeth to passe whatsoeuer he wil.

} His power { In creating all things.  
In guiding all things. { vsuallie.  
More straggling.

11 His creating is a worke of his almightines whereby he made all things of nothing.

His guiding is a worke of his power, in vsing all things to seru his purpose, that nothing chaunceth but by his will and commaundement.

His maruailes and wonders, are his xtraordinarie workes, teaching man that he hath power ouer all his workes, to vse them against their nature, to doo him seruice, and set forth his glorie.

} Creating.  
His guiding.  
Maruailes.

12 His Chieftie is the power which he hath to vse all things as he will.

His Lordship is his chieftie wherby he hath allthings subdu d and obedient vnto him.

His Rule and Gouernement, is his Lordship, in vsing the obedience of all things, to do his will.

His possesing of all, is his Lordshippe in vsing their seruice, for his purpose and will.

His honour is the chieftie which he hath by the homage and seruice of all.

} Chieftie { Lordship & authoritie.  
in Honour. { Rule.  
Possession.  
Lordship.  
Rule and Gouernement.  
Possession.  
Honour.

13 His holines is, the right and perfect vse of his power, to do all things most vprihtly, and innocently.

} Holines { In his wisdom  
In vsing his authoritie. { In Iusticie.  
In goodnes.

His wisdome is his holines, by the perfect vse of all vnderstanding.

} Wisdome of God is { In knowing all things.  
In vsing the same. { By counsaile.  
By the manner of working.

14 His knowledge is that point of his wisdome, wherby nothing is hydd and secret from him, but he hath thorowly found out the same.

} His knowledge.

His counsaile is his minding and pondering of all things from euerlasting, according to knowledge.

} His counsaile. { Denising.  
Aduising.

# *The state of Christians. The state of Heathen.*

*The counsaill of God. His due working. His Iustice. The rashnes. Disorder. Iniustice of false gods.*

15 What saye you of his counsaill?

He mindeth and searcheth oute all thinges from euerlasting.

He remembreth and counteth them.

He foreseeth & purposeth all thinges.

16 How doth he worke things in their due manner?

He doth al things in perfect readines and order.

Also with speed & forcible indeauour.

Also in stedfastnes and finishing his enterprises.

17 Howe is hee iust and righteous?

His righteousness standeth in esteeming right and due.

Also in vpholding the same: by appointinge to all thinges their worke and dutie.

Also in takinge accomtes of their workes and duties.

15 How doo they shew them selues no godds, by their lightnesse and rashnesse?

Their may carelesnes and dulnes be spied in them.

Also forgetfulnes.

Also vnwarines, and headdines.

16 What say you of their euill handling and marring of matters?

They are disordered and vntoward.

They haue their slacknesse and fainting.

They haue their backwardnes, and disuantage.

17 How are they vnrightheous?

They mislike the right, and fauour the wrong.

They leade others vnto wickednes.

They suffer and lette them alone therein.

18 Howe



# Definitions. Divisions.

The counsaile of God. His due working. His Iustice.

15 His devising, and serching out of things, is his counsaile from euerlasting, how all things shall be and fall out.

His iudginge and markinge, is his counsaile of all things present how they are.

His remembrance, as we vnderstand it, is his aduising or counsaile of things which are past, as it were, by occasion of things present, though nothing is occasioned to God.

His counting, or reckoning, is a whole and full aduising of things passed: because he will take accounts of them.

His foresight is his counsaile, whereby he is aduised of all things comming.

His Purpose and Prædestination, is his counsaile, whereby he is settled how all things shall be.

Devising.

Marking.

Remembrance.

Counting.

Foresight.

Purpose and Prædestination.

For Aduising, look after in the wisdom of man.

16 His manner of worcking, is the right vse of his knowledge, in applyinge the same vnto practise.

His readines is his perfect manner of preparing all things, which may further his workes.

His order is his perfect manner of setting and compassing the worke it selfe.

His speed is his hastning to dispatch the worke.

His force is the endeouour, whereby the worke wanteth no strength to bring it to passe.

His Steadfastnes and finishing, is the continuance of his enterprise without sayling or letting tyll it be done.

Manner of worcking

By preparation.

By indouour.

Readines.

Order.

In taking the worke in hande.

In steadfastnes therein.

freede. Force. blences.

preparing. ling. Finishig.

17 His Iustice and righteousness, is his holines, in the right ruling and governing of all things.

His Esteeming of right is that point of Iustice, whereby he is pleased therewith, and displeased with the contrarie.

Iustice

Esteeming right.

In esteeming right.

In doing right.

Pleased with right.

Displeased with contrarie, as

Appointing duties.

Taking account.

Love & ioye.

Anger and wrath.

# *The state of Christians.      The state of Heathen.*

*The estimation, appointing, and taking accounts of daeries. Misleading right. Misleading & suffering sinne.*

**18** Howe doeth he esteeme of right and due?

He is zealous and iealous for equitie and innocencie.

He loueth those and reioyceth ouer them which do right and dutie.

He hateth al banitie and wickednes, and is angrie therewith.

**19** Howe doeth he appoint vnto all their worke and dutie?

He hath geuen vnto all things power and meanes to obey and serue him, if they had kept it.

He teacheth vs his will and worde.

He directeth vs by his example and guiding.

**20** How doeth he take accounts?

He watcheth vs himselte, and by his Angels and messengers.

He examineth, and trieth vs by his word and our consciences, and by our ward affliction.

He reconpenceth euerie one according to his workes.

**18** Howe doo they mislike right and due?

They make light therof.

They loath it and take greefe therat.

They rest and please them selues in euill and wrong.

**19** How do they mislead?

They leaue them in their weakenes, or peruert their gifts.

They geue them vp to their ignorance, or deceaue and beguile them.

They forsake the vntoward, or make them more auke.

**20** How do they suffer, and let alone in their wickednes?

They hyde wickednes, and shift it away, and seeke occasions of euill.

They ouerslip wickednes, and passe by the same.

They flatter and excuse them in their sinne.

# Definitions.

# Diuisions.

The estimation, appointing, and taking accountes of duties.

18 His zeale and iealousie, is his estimation of right and duetie, for the worthines thereof: whereby he is saide, as it were, prouoked to hasten the same, and maketh it sure with all straightnesse and watchfulnesse.

His Loue & Ioy is his high estimation of any in their goodnes, whereby he yeeldeth him self to them in one mutuall happines, and taketh them as precious and deare, which haue so sought his name and his glorie.

His wrath & hatred is his troubled disliking of wickednes in anie, for the contrarietie thereof to his holines, prouoking him to pursue them as accursed, and so set him self wholie against the as hateful vnto him.

Zeale.

Loue.

Wrath and hatred.

19 His appointing of duties is that part of his gouernement, or that worke of his Iustice, whereby all haue their office and charge at his handes.

Appointing duties.

Giving power.

Directing the same

By teaching.  
By example  
& moderating.

His teaching is, whereby hee reuealeth and maketh knowne his will.

Teaching.

His Moderating is a worke of his gouernement, vsing the obedience of his creatures in following him, to put in practise, a duetie or office appointed vnto the.

Moderating.

20 His taking of accountes, is a worke of his gouernement, whereby he reckoneth with all things, howe they execute his will.

Taking accounts

In knowing right and due.

By watching.

By examining.

In recompensing.

His watching is his continuall mindinge of all his creatures, whereby he marketh their obedience and seruice.

Watching.

His examining and trying is his forceable taking of accountes, whereby he maketh knowne that whiche anie would hyde.

Examining.

His recompensing is a worke of his Iustice; whereby euerie thing, as it sheweth foorth his glorie, so it hath the name and the vse thereof, in good or euil.

Recompensing.



# The state of Christians. The Antichristian state.

The goodnes of God, and our redemption.

The Curse by false goddes and Antichrist.

21 *Hitherto of the Iustice of God.*

*Hitherto of the vnrighteousnes of  
Heathen gods.*

what say you of his grace & goodnes  
His goodnes is in preleruing & bles-  
sing his creatures, & especially man:  
both in his firste estate, wherein he  
was made after the image & likenes  
of God: And in restoring him againe  
being fallen away from his state.

21 *What say you of their cursednes  
and harming?*

They are a present mischeefe.

They faile most, when they should  
cheeflie helpe.

22 How doth he maintaine and  
blesse things in their state?

He giueth to al their natures.  
Also their glorie and excellencie.

22 *How are they a present mischiefe?*

The course of nature is corrupted &  
chaunged by them.

Also all outward furniture needfull  
vnto them.

All things are defased and stained.

All come to marring and spoile.

23 What say you of the restoring  
of man being fallen away from  
his state by the sinne of Adam?

That we may apply this vnto Antichrist:

23 *How hath he most failed vs, when he  
seemed to helpe vs?*

God hath prouided the meanes of sal-  
uation.

First, in his secrete counsaile.

Secondly, in his redines to helpe vs.

Thirdly, in the shew of his helpe.

Antichrist hath euer an euill minde  
to the church of God.

He is alwaies vntoward and vnfit to  
helpe it.

He is a plague and destroyer thereof.

24 What is his secret counsell?

24 *Who is an Antichrist by his euill  
mind to the church of God?*

He knoweth oure miseries and  
wantes.

He mindeth and counteth them.

The wilfull hyders of the woes of  
the church, & blind to see the grosse  
corruptions thereof.

They that forget & ouerslip the same  
but watch to vphold their traditiōs.

They which haue wicked deuises a-  
gainst it.

He foreseeth & purposeth what helpe  
we shall haue.

# Definitions.

# Diuisions.

The goodnes of God and our redemption.

21 His goodnes is his holines in doing good, and increasing his blessings towards his creatures, more then the goodnes which is in them deserueth.

his goodnes

In maintayning things in their state.  
In restoring them being fallen.

His preservation or sauing of things is, a worke of his goodnes, whereby he keepeth all his creatures, in their state of excellencie and difference of kinde, by continuance of his blessing vpon them.

Preseruation.

In themselves by their natures, and glorie.  
By outwarde furniture.

22 The natures of things, is the proper ablenesse which euerie thing hath, to kepe it selfe in his perfect kinde.

Natures of things.

In the working and powers.  
By life & quickning.  
Without life.  
In the outwarde making.

Their glorie and excellencie, is the gifte which they haue to shew forth the glorie of their Creator.

Glorie and excellencie.

Their outward furniture, is the prouision and stoare of outward helps and furtherances of their welfare,

Outwarde furniture.

23 The image of God in man, was the greatest shew of his excellencie in man: whereby he resembled his God most liuely in a wonderfull happines.

The Image of God in man.

His restoring and sauing of man being fallen away, was the work of his wonderful goodnes, whereby he did remedie our miserable estate, and brought vs againe vnto happines.

Our redemption by

The causes & preparation of helpe.  
The shew of his help.

The counsell of God.

His readines thereon.

In his promises.

In keeping the same.

Sending his Sonne.  
Sauing vs by him.

24 His counsaile.

His knowledge.

His mindfulness.

His foresight and purpose. &c.

His readines

were before defined, but here we haue them applied vnto our redemption.

# *The state of Christians. The Antichristian state.*

*The meanes of our redemption. The Manhood of Christ*

*Damnation by Antichrist.*

25 Howe is the Lorde readie to helpe vs?

He is full of mercie and compassion.

He loueth his people & desireth their welfare.

He is zealous and iealous for them.

26 Howe doeth hee shewe his helpe?

He hath giuen his promises to helpe. He is faithfull of his promise in sending his Sonne into the worlde for our redemption.

He hath redeemed and saued vs, by his sonne Christ Iesus.

27 Howe did he sende his Sonne into the worlde?

He being God became also man, and tooke our nature vpon him, sinne onely excepted.

Hee was conceived of the holpe Wholfe.

Hee was borne of the Virgine Marie.

25 Who be Antichristes by ther towardnes and finnes to destroye?

They which are fierce, and cruel in a false church gouernement.

They which loath the righteous, and are at reste in their absence.

They which pursue & put frō them the righteous as being their plague.

26 Who be Antichrists by the plague and destruction which they bring vnto soules?

They which haue professed and vowed it by their calling and state.

They which hold the same course of profession, and begin the mischief.

They whiche make the destruction and hauocke.

27 How doo all Antichristes holde their course and profession to begin the mischeefe?

They take on them the name and callings of shepheards in the churh, but haue no message.

They are bred from beneath in the bottomles pitte; Reuel. 9.

They breake forth as Locustes, out of the smoke of the pit.



# Definitions.

# Diuisions.

*The goodnes of God and our redemption.*

25 His mercie and cōpassion, is as it were, a troubled disliking of our miseries, as if they were his owne.

} His mercie.

His loue was defined before.

Likewise his zeale and ielousie.

26 The promises are the Ioyfull shewe and teaching by messag, speache, and writing of his purpose to remedie our miseries.

} Promises.

The sending of his Sonne into the worlde, was the office and charge whiche hee gaue him, to worke our saluation, by taking our Manhoode vnto his Godhead.

} The sending of his Sone

{ By his office & message as before.

{ By generation which was

{ Of the spirit begetting.  
Of the seede of the Virgin made a quickning spirit, & yet a liuing soule & bodie.

27 The Manhoode of Christ, was the making of him a reasonable, liuing man, so that in fashion, nature & qualitie, he was like one of vs, sinne onely excepted.

} The Manhoode.

His conceauing by the holy Ghost in the wombe of the Virgine, was the working of the holy ghost in the wombe of the Virgine, without carnall copulation with manne, whereby the seede of her bodie, became a liuing man, hauing both soule and bodie.

His conception was without sinne, because the cursed seede was sanctified by the spirit, so that it could no more sinne, yet must it nedes abyde the curse and punishment of sinne. For the bodie sinneth not but by the soule. Nowe his soule was holie, and therefore also his bodie was holy, though it was of the seede of the Virgin.

} The conception.

His birth was the bringing forth of the liuing seede into the worlde, being perfect man, and yet without sinne.

} The birth

28 How

# *The state of Christians. The Antichristian state.*

*Our redemption. The sufferings of Christ. His victorie.*

*Damnation by Antichrist.*

28 How hath Christ redeemed vs?

He suffered our miseries for vs.

He overcame and tooke away our miseries.

He restored happines vnto vs.

29 How did he suffer our miseries?

Because he was man, he did also abide the wrath and dreadfull curse of God, which was due vnto man.

He suffered death, and the tormentes of hell for vs.

He suffered also in his members, which are his people and church.

30 Howe hath he overcome our miseries, and taken them away?

By his righteousnesse, hee overcame sinne, the cause of our miserie, & tooke it away.

Also by his death and tormentes, hee overcame and tooke away the wrath of God, and the debte of the Lawe.

Also by his rising againe, hee overcame the miserie and curse it selfe.

28 How do Antichristes destroy and vndoo the people?

They first will be sure of their outward welfare; and maintenance by the people.

Then they vpholde or bring in one spiritual plague or other, which peruerteth all.

They weare, & spend away the whole spiritual welfare of the church.

29 How are they sure of their welfare first?

They get the fauour of some patrone or Byshop, or worldly man.

They get the graunt of some benefice or stipend, without planting the church.

They liue in iolietie, hauing ease and fauour of men.

30 Howe doo they vpholde, or bringe in one or other spiritual plague?

By some open wickednes, or false doctrine, they ouerthrow the grounds of religion, and the gouernment of the church.

They make the selues, and their followers guiltie of the breache of the whole lawe, by perverting the cheefe lawes: and so procure the wrath of God against them.

The curse of God doth light vpon their labours: so that their shame & plague appeareth.

# Definitions.

# Diuisions.

Our redemption. The sufferings of Christ. His victorie.

28 The sufferings of Christe, is the seruice and yeelding vp of his bodie and soule, to feele and indure in them both the extremitie of all miseries for our cause.

His sufferings.

Of the cause of miserie.

The burden of our sinne.  
The wrath of God.

Of the miserie it selfe.

29 His suffering of the wrath of God, and the burthen of our sinnes, was his forsaking for a time, as unworthie of the fauour and blessing of God, being accursed and a castaway.

His suffering of the wrath of God and burden of sinne.

His suffering of the wrath of God and burden of sinne.

30 His ouercomming was the worke of his patience, whereby he gotte his whole purpose in discharging al things wherewith man might be charged, and in taking away all thinges, which hindered our happines.

His victorie.

Of the cause of miserie.

Sinne by his righteousness.  
Wrath of God, his tormentes.

Of the miserie it selfe by rising againe from death.

His ouercomming of sinne, was his taking away of the guiltines thereof.

Overcomming sinne.

His ouercomming of the wrath of God was the appeasing of his anger, and satisfying of his Iustice, by induring the curse thereof.

Overcomming of the wrath of God.

Overcomming of the wrath of God.



# *The state of Christians. The Antichristian state.*

*The causes and meanes of happines.*

31 How hath he restored happines?

He hath him selfe obtained the loue of God by his iustification.

He hath obtained his owne happines by ascending vp into heauen.

He hath also obtained the like for vs, by his mediation.

32 How hath he gotten happines for vs?

He hath gotten the causes of our happines which are in God.

Also the meanes of our happines as proceeding from God.

Also he hath gotten the inioyning of the happines it selfe.

33 What be the causes of our happines in God?

His chusing, and predestinating of vs vnto this happines.

His mercie.

His loue towards vs;

34 What be the meanes of our happines from God?

Our calling & leading vnto this happines.

Our obedience thereto in mortifying our selues.

Our rasing and quickning againe.

*The causes leading to damnation.*

31 How doo they weare and spende awaye the whole spirituall welfare of their flockes?

The people are vnder them whom God hateth.

Also vnder them whome God curseth.

Also they are made like vnto them by obeying and following them.

32 How doo they make the people cursed like to themselves?

They are altogether brought into the displeasure and disliking of God.

They are left helples & without the meanes of saluation.

All woe and miserie waiteth vpon them.

33 How are they brought into this displeasure of God?

They shewe them selues appointed and iudged vnto damnation.

Also that presely they are vnder the fierce wrath of god & his bitter curse. And that God hateth & loatheth the

34 How are they left helples, & without the meanes of saluation?

They are called away, and misled to destruction without any hope of help.

They are desperatly hardened.

They are most fearfully discouraged and troubled, when their euill state appeareth.

# Definitions.

# Divisions.

*The causes and meanes of happines.*

31 His restoring of happines was his work of redemptiō, whereby the meanes is offered to all men for to be saued.

His restoring of good was

By getting it himself as the

Lone of God by his Iustification.  
The happines is self by his ascension  
By getting it for vs.

His Iustification was the perfect fulfilling of the will of GOD, accepted of him by pronouncing his innocencie.

Iustification.

The Happines which he got, is the perfect sufficiencie or most blessed state which he hath in God, or it is the blessing of God vpon him, whereby he wanteth nothing, nor hath neede of anie thing else to better his state.

Happines.

32 The causes of our happines in God, is the secrete sufficiencie which he hath in him self to saue mankind.

Christ hath gotten

The causes of happines from  
The happines it self.

In God.  
The meanes from God.

The causes in God

His Counsaile

In electing.  
In predestinating.

His readines thereon as before.

33 His Electing or chusing is his free consent or will in his eternall counsell, to saue vs for his names sake, without anie desert of oures, to make knowne his exceeding great mercies.

Election.

His Predestinating of vs, is his full consent or counsaile, whereby he is setled to saue those whom he hath chosen, and after that manner vvhich pleaseth and liketh him.

Predestination.

34 The meanes of our Happines from God, is the helpe vvhich hee giueth vs in our selues, and among our selues.

Meanes of happines from God.

Calling.

His calling of vs, is his vsing of all meanes and occasions, to moue vs to the seeking of saluatiō in Christ. His calling of vs in trueth, is vvhē the meanes vvhich moue vs to seeke vnto Christ, are cleare to the conscience, vvhithout the outwarde signes thereof.

Calling.

Obedience thereto.

# The state of Christians. The Antichristian state.

The calling, Planting, and Couenaunt of the Church. Misleading. Supplanting. A false couenaunt.

35 What is our calling and leading vnto this happines?

In the new Testament our calling is in plainer maner: as by the first planting and gathering of the church vnder one kinde of gouernement.

Also by a further plating of the church according to that gouernement.

But in the olde Testament, our calling was by shadowes and ceremonies, as among the Iewes.

36 Howe must the church be first planted and gathered vnder one kinde of gouernement?

First by a couenant and condicion, made on Gods behalfe.

Secondlie by a couenant and condicion made on our behalfe.

Thirdlie by vsing the sacrament of Baptisme to seale those condicions, and couenantes.

37 What is the couenant, or condicion on Gods behalfe?

His promise to be our God and saviour, if we forsake not his gouernement by disobedience.

Also his promise to be the God of our seede, while we are his people.

Also the gifte of his spirit to his children as an inward calling and furtherance of godlines.

35 How doo Antichristes call away and misleade the people?

Some are Antichristes, which professing the newe Testament, peruert the same: as they which supplant & ouerthrowe the good state and gouernement of the church.

Whiche also establishe their false church and gouernement in steade therof.

And some are Antichristes, by perverting the olde Testament: as the Iewes, which holde still the shadowes and ceremonies of the olde lawe, & denie Christ to be come in the fleshe.

36 How doo they supplant, and ouerthrowe the good state and gouernement of the church?

They wrest and mocke the Lords couenant, as if he offered the grace. The people doo yoake and binde away them selues by their couenant, from the Lord and his grace.

They make their Baptisme a pledge, and seale of gracelesnes & mischeefe.

37 How doo they wrest and mocke the Lords couenants?

By a blasphemous abusing of the name and promises of God, they make the selues their Gods, by holding the bondslaves to ther gouernment. Also they holde their children and seede in like bondage.

Also they intagle the with a spirit of error & continual misseing fro good



# Definitions.

# Diuisions.

The calling, Planting, and Couenaunt of the Church.

35 The new Testament which is called the Gospell or glad tidings, is a ioyfull and plaine declaring and teaching by a due message of the remedie of our miseries thōrowe Christe our Redeemer, who is come in the fleshe, a Sauior vnto those which worthelie receyue this message, and hath fulfilled the ould ceremonies.

Our calling in plainer manner, is when the meanes, which moue vs to seeke Christ, are cleare to the conscience, without the outward shadowes and ceremonies thereof.

The Church planted or gathered, is a compaignie or number of Christians or beleeuers, which by a willing couenant made with their God, are vnder the gouernment of god and Christ, and kepe his lawes in one holie communion: because Christ hath redeemed them vnto holines & happines for euer, from which they were fallen by the sinne of Adam.

The Church gouernment, is the Lordshipp of Christ in the communion of his offices: whereby his people obey to his will, and haue mutual vse of their graces and callings, to further their godlines and welfare.

The newe Testament

Our calling in plainer manner.

The church planted or gathered.

The church gouernment.

Our calling and leading to happines

By the first planting & gathering of the church vnder one gouernment By a further building according to the gouernment  
In the newe Testament more plainly  
In the olde Testament more darkelie.

The first planting & gathering of the Church,

By the couenant,

By the Sacrament thereof.

The couenant on Gods behalfe

On Gods behalfe.

On our behalfe.

His promise.

His Spirit.

36 The couenant on Gods behalf is, his agreement or partaking of condicions with vs that if we keepe his lawes, not forsaking his gouernment, hee will take vs for his people, & blesse vs accordingly.

37 His promise to his church, is his sure couenant, remembred, taught, and held by the church, and the seede thereof: whereby it onely hath assurance of saluation in Christ.

His promise

To the Church.

To the seede thereof.

The spirit of God in vs, is an inwarde working of the holy Ghost in our hartes, stirring and drawing vs to take Christe for our Sauour, and preparing and strenghtning vs vnto all goodnes.

The Spirit of God in vs.

# *The state of Christians. The Antichristian state.*

Our couenant With God. Our baptizing.

A false couenant, and false baptisme.

38 What is the couenant or condition on our behalfe?

We must offer and geue vp our selues to be of the church and people of God.

We must likewise offer and geue vp our children and others, being under age, if they be of our householde and we haue full power ouer them.

We must make profession, that we are his people, by submitting our selues to his lawes and gouernement.

39 How must Baptisme be vsed, as a seale of this couenauent?

They must be duellie presented, and offered to God and the church, which are to be Baptised.

They must be duellie receiued vnto grace and fellowship.

40 How must they be presented and offered?

The children of the faithfull, though they be infantes are to be offered to God and the church, that they may be Baptised.

Also those infantes or children which are of the householde of the faithfull, and vnder their full power.

Also all of discretion which are not baptised, if they holde the Christian profession, and shewe forth the same.

38 *Howe doo the people yooke and binde away them selues from the Lorde and his grace?*

They cutt of and keepe away them selues from the true church, to be amonge the wicked.

They geue vp them selues & others to be of their popishe parishes, and felloshippe.

They beare the image and markes of Antichristian people, by obeying and keeping the lawes of Antichrist.

39 *How do they make Baptisme a pledge and seale of gracelesnes & mischiefe?*

They are brought to bee baptised vnto Antichrist, and his popish parishes.

Then also in stead of due receauing, there is a gracelesse forcing, and rauening of them vnto damnation.

40 *How are they geuen vp vnto popish parishes?*

The children of the wicked and vnfaithfull, are offered by godfathers and godmothers, and brought to their parishes.

The parentes and gouernours haue no authoritie to present them.

They hold not the christian profession, nor shewe forth the same.

# Definitions.

# Diuisions.

Our couenant with God. Our baptizing.

38 The couenaint on our behalfe, is our agreement and partaking of conditions with God, That he shalbe our God so long as wee keepe vnder his gouernement, and obey his lawes, and no longer.

The couenaint on our behalf

In offering & giuing vp to be of the church.  
In professing & leading a Christian life.

Our selues.  
Our children and seede.

The giuing vp of our selues and our seede to be of the church, is a duetifulnes in seeking holines and happines by Christe; in his Church, which onely we haue, by a couenaint to be vnder his gouernement in the Church, and by obeying thereto.

Offering and giuing vp to be of the Church.

Our profession and submission to his lawes & gouernement, is the keeping of our couenant, by leading a godly and Christian life.

Professing and submitting to the Church gouernement.

39 Baptisme is a Sacrament or marke of the outwarde church, sealing vnto vs by the washing of our bodies in water, and the word accordingly preached, our suffering with Christ to die vnto sinne by repentance, and our rising with him to liue vnto righteousnes, and also sealing our calling; profession, and happines gotten by our faith in the victorie of the same Iesus Christ.

The use of Baptisme is,

By due presenting and offering of the parties to be baptised.

By due receyuing of them the grace and fellowship.

40 Presenting and offering of persons to be baptised, is a duetifulnes in the parentes and gouernours which offer, or in the parties which offer themselves, whereby they seeke their salvation by ioyning with the church in one christian communion.

Presenting and offering

By the gouernours,

As parentes and Rulers which offer their children, or them of their household.

By the parties them selues, hauing discretion.

The due receyuing vnto grace and fellowship is a duetifulnes of the Church in partaking with those in one Christian communion, which are meete for the same.

Due receyuing

By due preaching of the worde.

By right applying of the signe thereto.

41 Howe



# *The state of Christians.      The Antichristian state.*

*Due receyuing and baptising into the Church.*

*Popishe baptisme.*

41 How must they be receaued vnto grace and felloshippe?

The worde must be duely preached in an holie assemblie.

The signe of Sacrament must be applied thereto.

42 How must the word be preached?

The preacher being called and meete the reto, must shewe the redemption of christians by Christ, and the promises receaued by faith as befoze.

Also they must shewe the right vse of that redemption, in suffering with Christ to dye vnto sinne by repētaunce. Also the raising and quickning again vpon repentance.

43 Howe must the signe be applied thereto?

The bodies of the parties baptised, must be washed w water, or syzinkled or dipped, in the name of the Father, and of y Sonne, and of the holy Ghost, vnto the forgiuenes of sinnes, and dying thereto in one death and burial with Christ.

The preacher must pronounce the to be baptised into y bodie and gouernment of Christ, to be taught & to professe his lawes, that by his mediatio & victorie, they might rise againe with him vnto holines & happines for euer. The church must geue thanks for the partie baptised, and praye for his further instruction, and traininge vnto saluation.

41 What is their gracelesse forcing and rauening of them?

A lawe doth binde the preist and people to a popish reading, or to a dead & frutelesse forme of wordes. The signe is made a superstitious trifling & colouring of abominations.

42 What is their dead reading or frutelesse forme of teaching?

A blind guide or priestlie Preacher, by a shewe of reading or telling a redemption by Christ, doth snare the with the abominations of Antichrist. They lead them to a desperate hardning, by the wicked guiding of their parishes or charges.

They are vtterlye withdrawne from goodnes to sett them selues on mischeefe and wickednes.

43 How is the signe made a superstitious trifle?

They blasphemously abuse the name of god in baptising the, wherby they further come vnder the fierce wrath of god & his bitter curse, to be more desperatlie hardened in their sinnes. Thei are pronounced to be baptised into their wicked fellowship and gouernment, to be taught & to professe with some lawes of Christ, the lawes of antichrist especially, & to be set on mischief, and left helpless therein. The parishe with a false worship and idoll seruice geue thanks, and pray vnto God as to an idoll: wherby there is a further increase of wickednes & miserie to the partie baptised.

## Due receiving and baptizing into the Church.

41 By preaching the worde of Baptisme, we vnderstande not the blinde reading, or fruitles prating thereof at randome, but a due reaching by lawfull messengers, of our redemption, mortifying, and rayling with Christ,

The word of Baptisme preached, as

Of our whole redemption, and the promises to the Church.

Of asking use thereof { By mortifying, By rayling.

42 Our redemption is defined before.

*Our sufferings and rayling do followe after to be handled.*

43 Baptizing in the name of God, is a due applying of the signe of washing or sprinkling to the worde duely preached, by him which is knowne to be sent of God.

Baptizing in the name of God.

Baptizing into the bodie and gouernement of Christ, is when the parties Baptized are receyued vnto grace and fellowshippe, by partaking with the church in one Christian communion.

Baptizing into the bodie and gouernement of Christ.

*Thankes giuing and Prayer doo followe after to be spoken of: here they be mentioned by occasion.*

D

44 Hitherto

# *The state of Christians. The Antichristian state.*

The graces and offices in Christ: and first his priesthoode.

Hitherto of the first gathering and planting of the Church.

44 How must it be further builded, accordinge vnto church gouernement?

First by communion of the graces & offices in the head of y<sup>e</sup> church, which is Christ.

Secondly, by communion of the graces and offices in the bodie, which is the church of Christ.

Thirdly, by vsing the Sacrament of the Lords supper, as a seale of this communion.

45 How hath the church the communion of those graces & offices, which are in Christ?

It hath the vse of his priesthoode: because he is the high Priest thereof.

Also of his prophete: because he is the Prophet thereof.

Also of his kingdome and gouernement: because he is the kynge and Lord thereof.

46 What vse hath the church of his priesthoode?

Thereby he is our mediatur, and we present and offer vppre our praiers in his name, because by his intreatie, our sinnes are forgiven.

Also he is our iustification, because by his attonement we are iustified.

Also he is our sanctification, because he partaketh vnto vs his holines and spirituall graces.

The offices of Antichrist: & first his priesthod.

Hitherto of supplanting of the true Church.

44 How do they establishe their false church & gouernment in stead thereof?

They are first vnder one chiefe Antichrist the Pope, or vnder other Antichrists, which resemble him: or sprang vp of him, and receaue their image and markes.

They draw corruptions, and partake wickednes one with an other, in one common plague.

They make their supper of communion, a pledge & seale of their wretched confusion.

45 How are they vnder some one chiefe Antichrist, and receaue his image and markes?

They put religion, & holines in their fellowship vnder his abominations, and so he is their priest.

They follow his lawes and ordinances: and so he is their prophet.

They hold his gouernment, and so he is their kinge.

46 How is Antichrist their priest?

A vile person presenteth their prayes to God, as a spokesman for them and pronounceth absolutiō of their sinns: and that by stinting and limiting in popish wise.

Also hee tolerateth, and dispenseth with wickednes, to iustifie iniquitie.

Also by a vaine hallowing and blessing them selues vnder him, they draw and increase their corruption and filthines by him.



The graces and offices in Christ : and first his priesthood.

44 The communion of graces, is a mutuall vsing of friendshippe and callings, to pleasure and be pleased in all christian charitie.

Comunion  
of graces

In the Head &  
highest, as in  
Christe, by  
In the body which is the church.

His Priesthood  
His rule.

Christ is the Sonne of God, made by his Father the Heade and Lorde of the Church, because he hath anoynted and filled him with his Spirit, and hath giuen him an office and charge, and the fulnes of all graces to worke our saluation.

Christ.

Antichrist is the childe of the Deuill, filled with the spirit of delusion and hypocrisie, who hath an viurped office ouer false christians, named the church of God, and by the strength of his lawes, gouernement, and superstitious ceremonies, doeth ouerthrowe their redemption by Christ.

Antichrist.

45 The Priestthoode of Christ is his office of mediation and seruice in the church, for attonement and sanctification, whereby all sinne and vncleannes is taken away.

Priestthoode  
of Christ.

In making  
attonement  
In sanctifying vs.

By forgiveness of  
sinnes.  
By iustification.

The Priestthoode of Antichrist is his office of tolerating and dispensing with wickednes, that it may remaine, and agreement might be made betweene Christ and Belial.

Priestthoode of Antichrist.

46 His Mediation is a duetie of his Priestlie office, in seeking and getting the helpe & blessing of God towards vs, by the fauor of God towards him: and therefore he complaineth & intreateth for vs, as belonging vnto him.

Mediation of Christ.

The forgiveness of sinnes is the mercifull graunt of God to the prayer of Christ, that the sinnes of his, for whom he answered in righteousness, might be taken away.

Forgiveness of sinnes.

Our Iustification, is the full discharge of al duties wherewith the lawe charged vs, which deliuereth vs from the guiltines of sinne, by the righteousness of Christ.

Iustification.

Our Sanctification is the partaking of the holines & spiritual graces of Christ Iesus, whereby we serue God in newnesse of spirite.

Sanctification.

# *The state of Christians. The Antichristian state.*

*The Prophecie, & kingly office of Christ.*

*The Prophecie, & kingdom of Antichrist.*

47 What vse hath the church of his prophecie?

He him selfe hath taught vs, and geuen vs his lawes.

He preacheth vnto vs by his worde & message in the mouthes of his messengers.

He appoynteth to euerie one their callings and duties.

48 What vse hath the church of his kingly office?

By that he executeth his lawes:

First, by overseeing and tryng out wickednes.

Also by priuate or open rebuke, of priuate or open offenders.

Also by separation of the wilfull, or more greuous offenders.

47 How is Antichrist their propheet?

He geueth them lawes and iniunctions, which they receaue.

He sendeth his hirings to preach and vphoulde, with some lawes of Christ, his owne lawes especially.

He misleadeth euerie one to his mischeuous busines.

48 How is Antichrist their king?

He forceth his religiō by ciuil power, or by binding their consciences: whereby he hideth & shifreth away their guiltines, which the word doth bewray.

His officers chide and braule to increase their power & riches by those which offend them.

They excoṁmunicate some fro their churches, to communicate damnation more surely to those, which are in their churches.

## Definitions.

## Divisions.

**The Prophecy, and kingly office of Christ.**

47 The Prophecie of Christ is his office of teaching and giuing lawes to his people, whereby he vseth their obedience to learne and know the same.

His preaching by his seruantes, is the message he giueth to those whom he sendeth, to vse the obedience of his people in learning, that they might knowe his lawes and his will.

His appointing and inoderating, is whereby all haue their office and charge at his handes.

The prophetic of Antichrist, is his office of teaching and giuing lawes to his people, whereby he abuseth their obedience to holde and learne with some lawes of Christ his owne lawes. especiallie.

Prophecie  
of Christ.

{	In teaching	{ By him selfe.
		{ By his messengers
{	In directing	{ By example.
		{ By charging.

### His message:

### His appointing of duetien.

## Prophecie of Antichrist.

48 The kingdome of Chrift, is his office of gouernement; whereby he vfeth the obedience of his people to keepe his lawes & commaundements, to their faluation and welfare.

The kingdom of Antichrist, is his gouernmēt, confirmed by the ciuill Magistrate, whereby he abuseth the obedience of the people, to keepe his ciuill lawes and customes to th-ir own dam-nation.

Kingdome  
of Christ  
by { Overseeing and trying our wickednes.  
{ Repuke.  
{ Recompence  
{ Separation.

Kingdome of Antichrist.

The ouerseeing and trying out of wickednes, is his forceable taking of accountes, by the watch in his church, and the skaining of things by his worde, whereby he maketh known that which anie would hyde.

Rebuke, is a pronouncing of the knowne wickednes of anie with condemning the same in the hearing of the offender only if his fault be priuate, or of witnesse, if he be wilfull therein, & openlie iustifie it, or of the church if he yet bee more wilfull, or else if his faulte be open in the presence and hearing of those whiche see his fault, or if he be wilfull, before the church, whereby he may be ashamed and others feare.

Separatiō of the open wilfull, or greivous offenders, is a dutifullnes of the church in withholding from them the christian communion and fellowship, by pronouncing and sheiving the covenānt of christian cōmunion to be broken by their greivous wickednes, and that with mourning, fasting, and prayer for them, & denouncing Gods iudgements against them.

Overseeing and trying out of wickedness by Christ

## Church rebuke

### Separation from the Church.



# 30 *The state of Christians. The Antichristian state.*

Graces and offices vnder Christ.

Antichristian officers, with their corruptions.

49 What vse hath the church of the graces and offices vnder Christ?

It hath those which haue office of teaching and guiding.

Also those which haue office of cherishing and releuing the afflicted & poore.

Also it hath the graces of all the brethren and people to doo good withall.

50 Who haue the grace & office of teaching and guiding?

Some haue this charge and office together, which can not be sundred.

Some haue their seuerall charge ouer manie churches.

Some haue charge but in one church onlie.

51 How haue some their charge and office together?

There be Synodes or the meetings of sundrie churches: which are when the weaker churches seeke helpe of the stronger, for deciding or redressing of matters: or else the stronger looke to them for redresse.

There is also prophetic, or meetings for the vse of euerie mans gift, in talk or reasoning, or exhortation and doctrine.

There is the Eldershippe, or meetings of the most forwarde and wise, for lookinge to matters.

49 What is the common plague, in drawing corruptions, and partaking wickednes together vnder Antichrist?

Some haue office of deceauing, and misleading the people.

Some of prouiding for the belly and kitchin.

All the company do partake, & further wickednes, in a false worship & vngodly behauiour.

50 Who haue the office of deceauing and misleading the people?

Some haue their authoritie, & power of rauening, ioined together and participate.

Likewise some haue their seuerall power, to rauene manie churches.

Also some are tied to particular churches.

51 How haue they their Antichristian authoritie ioined & partaking?

They haue their popishe Synodes, & counsellors, and conuocations, &c.

They haue their prophecies, common places, collegies, &c: for the abuse of mens gifts, by triflinges and flatterings, inioynings and charginges in popishe wise.

They haue their spirituall courts, churchwardens sydemens, &c.

# Definitions.

# Diuisions.

Graces and offices vnder Christ: and the sortes of them.

49 The office of teaching and guiding, is a charge or message committed by God vnto those which haue grace and giftes for the same, and thereto are tried and duellie receyued of the people, to vse their obedience in learning and keeping the lawes of God.

Offices of teaching and guiding.

Participate.

Generall.

50 The offices or charges participate and ioyned, are, whiche haue their execution and gouernement, with consent and counsell of diuers, in the same office and charge.

Offices participate.

With manie,

as

With few,

as

Synodes.

Prophecies.

Eldershippes.

51 A Synode is a Ioyning or partaking of the authoritie of manie Churches mette together in peace, for redresse and deciding of matters, which can not wel be otherwise taken vp.

Synodes.

Prophecies is a Ioyning or partaking of the office of manie Teachers in peaceable manner, both for iudgement and tryall, and also for the vse of euerie mannes gifte, in talke, reasoning, exhortation, or doct.ine.

Prophecies.

Eldership is a Ioyning or partaking of the authoritie of Elders, or forwardest and wysest in a peaceable meeting, for redressing and deciding of matters in particular Churches, and for counsaile therein.

Eldership.

# The state of Christians. The Antichristian state.

Apostles. Prophets. Euang. Pastors. Teach. &c.

Popish Commis. Legates. Byshoppes &c.

52 Who haue their feneral charge ouer many churches?

Apostles had charge ouer many churches.

Likewise Prophetes, which had their reuelations or visions.

Likewise helpers vnto these, as Euangelistes, and companions of their Iourneis.

53 Who haue their seueral charge in one Church onely, to teache and guide the same?

The Pastour, or he which hath the gift of exhorting, and applying speciallie.

The Teacher, or he whiche hath the gift of teaching especially: and lesse gift of exhorting and applying.

They whiche helpe vnto them both in ouerseeing and counsailling, as the most forward or Elders.

54 Who haue office of cherishing and releewing the afflicted and poore?

The Releewers or Deacons, which are to gather and bestowe the church liberalitie.

The Widowes, which are to praye for the church, with attendaunce to the sicke and afflicted thereof.

52 Who haue their false charge ouer manie churches?

High popish Commissioners, and Legates, &c.

Archbishoppes, and Bishoppes, &c.

Also helpers vnto these, as Chauncelours, Commisars, Sumners, &c. rousing and wandring Ministers.

53 Who haue their false charge ouer one church onlie, to deceaue and misleade it?

Priestes, Parsons, Vicars, Curats, and the rest of that rable, which are thrust vpon the flocke.

And helpers vnto these, as euerie Questman, and the Clarks, and Readers, and Singers, &c.

54 Whoe be for the kitchin, and for feeding the bellie?

They haue their ciuil collections popishlie established.

Also, Ammers, Almsmen, Beade-houses, Mourners, Stewards, Cookes with all that rable.



# Definitions.

# Diuisions.

Apostles. Prophets. Euang. Pastors. Teachers. Elders. &c.

52 An Apostle is a person hauing office and message from God, for the which he is meete, vnto all persons and churches, to shewe them their state of damnatio for some notable want or wickednes, and to vse the obedience of all persons and churches whiche receyue him, to plante, reforme, and set order for auoyding that damnation.

A Prophet is a person hauing office and message from God, for the which hee is meete, to foretell of plagues or of blessings which GOD hath shewed to the Prophet, & to vse the obedience of all which receiue him, to plante, reforme, and set order for the auoyding of the plagues, and the obtayning of the blessings.

Euangelistes are persons hauing office & message of God, for the which they are tried to be meete and thereto are chosen where the church is planted, or receiued by obedience, wher they plant the church, to helpe the Apostles or Prophetes, either by preparing a way for them to do the more good, or by holding that way & course which the Apostles and Prophetes appointe vnto them.

Apo-  
stles.

Pro-  
phetes

Euan-  
gelists

Teaching  
and gui-  
ding many  
churches,

Chief la-  
borers

Helpers  
vnto the

Apostles.  
Prophetes.

Euange-  
listes.  
Copanions  
of their  
journeys.

53 A Pastor is a person hauing office and message of God, for exhorting & mouing especially, and guiding accordinglie: for the which he is tried to be meete, & thereto is duellie chosen by the church which calleth him, or receyued by obedience where he planteth the Church.

A Teacher of doctrine is a person hauing office and message of God, for teaching especially and guiding accordinglie, with lesse gifte to exhorde and applie, for the which he is tried to be meete, and thereto is duellie chosen by the church which calleth him, or receyued by obedience, where he planteth the church.

An Elder or more forward in gifte, is a person hauing office and message of God, for quer-sight and counsaile, and redressing things amisse, for the which he is tried, &c.

Pastor

Teacher

Single  
Elder.

Teaching  
and gui-  
ding in on-  
church on-  
lie.

Chiefe la-  
borers.

Helpers vnto them, as  
the Elders.

Pastors.  
Teacher.

54 The Relecuier is a person hauing office of God to prouide, gather & bestowe the giftes and liberalitie of the church, as there is needs: to the which office he is tried and receyued as meete.

The Widowe is a person hauing office of god to pray for the church, & to visit and minister to those which are afflicted & distressed in the church, for the which she is tried and receyued as meete.

Relecuers.

Widowes

Officers of  
ourwarde  
prouision.

Relecuers.

Widowes.

# *The state of Christians. The Antichristian state.*

*All Christians made Kings, Priests, & Prophets.*

*All the wicked a common Plague.*

55 How hath the church the vse of those graces, which al þ brethre & people haue to do good withal? Because euerie one of the church is made a Kinge, a Priest, and a Prophet vnder Christ, to vpholde and further the kingdom of God, & to breake and destroe the kingdome of Antichrist, and Satan.

56 Howe are we made Kinges? We must all watch one an other, and trie out all wickednes.

We must priuatlie and openlie rebuke, the priuat and open offendours. We must also separate the wilful and more greuous offenders, and withdraw our selues frõ them, and gather the righteous together.

57 How are all Christians made Priestes vnder Christ?

They present and offer vp prayers vnto God, for them selues & for others. They turne others from iniquitie, so that attonement is made in Christ vnto iustification.

In them also and for them others are sanctified, by partaking the graces of Christ vnto them.

58 How are all Christians made prophetes vnder Christ?

They teach the lawes of Christ, and talke and reason for the maintenace of them.

They exhorre, moue, and stirre vp to the keeping of his lawes.

They appoint, counsel, and tell one an other their dueties.

55 Howe are the people of the euill churches a plague to them selues, by partaking nakednes one with an other?

Euery one is a captaine and ringleader to mischeefe.

Also a spirituall infection, and abomination.

Also a false & wretched deceauour.

56 Howe is euerie one a captaine and ringleader to mischeefe?

Thei all seek occasions of euill, and hunt for the blood of the righteous.

They chide & brawle without shame both priuatlie and openlie.

They driue and chase from them the righteous, and loath their companie.

57 Howe are they a spirituall infection and abomination?

By a shewe of deuotion in their false worshippe & idol seruice, they make others like them in their wickednes. They tollerate & cherish wickednes, to iustifie the same.

In them also and by them others be accursed, by drawinge their corruptions.

58 How are they false and wretched deceauers?

They stand & reason for their lawes and traditions.

They encourage & strengthen one another, with flatterings & pleasinges. They misleade by their counsell and example, to their mischeeuous buisines.

# Definitions.

# Divisions.

All Christians made Kings, Priestes & Prophetes.

55 The kingdome of all Christians is their office of guiding and ruling with Christ, to subdue the wicked, and make one another obedient to Christ.

Their Priesthoode is their office of cleansing and redressing wickednes, whereby sinne and vncleannes is taken away from amongst them.

Their Prophecie is their office of iudging all thinges by the worde of God, whereby they increase in knowledge and wisdom among them selues.

The kinglie office of al Christians.

The Priesthoode of euerie Christian.

Euerie Christian a Prophete.

Henry nichols his Booke

56

Looke question 48.

For watching & trying out wickednes.

For priuate and open rebuke.

For separation.

Kinglie office of all Christians

In watching and trying out wickednes.

In recommitting

Rebuke.

Separation.

57

Looke question 46.

For praying for others.

For Iustification.

For Sanctification.

Priesthood of all christians.

In attone ment and appeasing

By prayer vnto forgiveness.

By Iustification.

In Sanctification.

58

Looke question 47. and 53.

For teaching.

For exhorting.

For appointing duties by counsell and telling.

Prophecie of all by

Teaching

Doctrine and general trueth.

Exhortations.

Especially directing

By example.

By speciall telling & counsell.



# *The state of Christians. The Antichristian state.*

*The Lordes Supper. Preparation to receaue it. Ministration thereof.*

*Popish Communion.*

Hitherto of the communion of offices and graces in the Church.

Nowe followeth the right vsing of the Lordes

Supper, as a seale of this communion.

*Howe men should enter and take on them Church callings, and offices, and execute the same: Looke question 114.*

59 How must we vse the Sacrament of the Lords supper, as a seale of this communion?

There must be a due preparation to receaue the Lords supper.

And a due ministration thereof.

60 What preparation must there be to receaue the Lords supper?

There must be a separation frō those which are none of the church, or be vnmeet to receaue, that the worthe may be onely receaued.

All open offences and faultings must be redressed.

All must proue and examine them selues, that their conscience be cleare by faith and repentance, before they receaue.

61 How is the supper rightlie ministred?

The worde must be duellie preached.

And the signe or sacrament must be rightlie applied thereto.

59 How do they make their supper of communion, a pledge & seale of their wretched confusion?

They are most toward and fit to receaue their owne supper, but not the Lordes.

They handle their supper in a vile, & abominable maner.

60 How are they most toward and fit to receaue their owne supper?

They partake open wickednes in one wicked fellowship.

Open offences & sinns, are amongst them incurable.

All do flatter them selues with a superstitious likeing off an outwarde shew of some holines.

61 What is their vile and abominable handling thereof?

The law doth bynd the priest & people to a popish reading: or to a dead and fruitlesse teaching.

And the signe is made a superstitious trifling, & colouring of abominations

# Definitions.

# Diuisions.

The Lordes Supper. Preparation to receaue it: Ministratiō thereof.

59 The Lords supper is a Sacrament or marke of the apparent Church, seahing vnto vs by the breaking and eating of breade and drinking the Cuppe in one holie communion, and by the worde accordingle preached, that we are happilie redeemed by the breaking of the bodie and sheadding of the bloud of Christ Iesus, and we thereby growe into one bodie and church, in one communion of graces, whereof Christ is the heade, to keepe and seeke agreement vnder one lawe and gouernement in all thankfulness & holy obedience.

The Lordes Supper.

In due preparation to receyue it.

In the due ministratiō thereof.

A shorter definition.

Or brieflie, It is a seale of our partaking and growing together in one bodie, whereof Christe is the heade in one christian communion.

60 Preparation to receiue, is a ductifulnes in vsing meanes, that it maye be in right and due manner.

Separatiō of the vnworthie, is a withholding of them from that communion and fellowship in the supper, beeing not prepared nor meete thereto.

Redressing open offences and faultings, is a ductifulnes in vsing meanes, that the parties which doo offende, may be openly knowne to be amended, or separation made.

Examining our Cōscience, is a due applying of the worde of God vnto the same, to know our good and euill life, least the guiltines of our secret sinnes and priuate offences, doo make vs vnworthie receyuers.

Preparation.

Separation.

Redresse

Examining cōscience.

Preparation to receyue.

Open.

Secret.

By separation.

By redres.

By a cleare conscience.

61 Ministratiō of the Supper, is a due manner of vsing the same by applying it to a right communion.

Ministratiō of the supper.

By preaching the word.

By applying the signe.

By preaching the worde of communion, wee vnderstande not the blinde reading, or fruitlesse prating thereof at randome, but a teaching by lawefull messengers, of the right vsing of the bodie and blood of Christ in one holie communion, and that with power.

Preaching the word of communion.

# The state of Christians. The Antichristian state.

The word and the Sacrament together.

A vaine worde applied to a vaine trifling.

62 How must the worde be duly preached?

The death and tormentes of Christ, by breaking his bodie and sheading his blood for our sinnes, must be shewed by the lawfull preacher.

Also he must shewe the spirituall vse of the bodie & blood of Christ Iesus, by a spirituall feeding thereon, and growinge into it, by one holie communion.

Also our thankesgives, and further profiting in godlines vnto life euerm-lasting.

63 What is their popish reading, or dead and fruitlesse teaching?

By a shew of reading, or telling of the body & blood of Christ, which were geuen for them, they mocke them with a shadow of his body, or rather a counterfet.

They make them guiltie of the bodie and blood of Christ Iesus.

They are imbouldned, & made carelesse in their wickednes.



# Definitions.

# Divisions.

The Worde and the Sacrament together.

62 The death and tormentes of Christe,  
were defined before.

The spirituall vse and feeding of the bodie & blood  
of Christ, is an applying of his whole worke of our  
redemption by that outwarde signe, to feele effectua-  
llie the remedie of our miseries by that partaking &  
growing together in one bodie of Christ and spiri-  
tuall Communion.

Feeding by faith of the bodie  
and blood of Christ.

Thankes giuing and profiting in godlines  
are afterwarde defined.

63 Howe

# The state of Christians. The Antichristian state.

The applying of the signe to the word.

63 How must the signe be applied thereto?

The preacher must take breade and blesse and geue thanks, and the must he breake it and pronounce it to be the body of Christ, which was broken for the, that by fayth they might feede thereon spirituallie & growe into one spiritual bodie of Christ, and so he eating thereof him selfe, must bidd them take and eate it among them, & feede on Christ in their consciences.

Likewise also must he take the cuppe and blesse and geue thanks, and so pronounce it to be the blood of Christ in the newe Testament, which was shedd for remission of sinnes, that by fayth we might drinke it spirituallie, and so be nourished in one spirituall bodie of Christ, all sinne beinge cleansed away, and then he drinking thereof him selfe must bydd them drinke thereof likewise and diuide it among them, and feede on Christe in their consciences.

Then muste they all geue thanks praying for their further profiting in godlines & bowing their obedience.

Th: Signe made a mockerie and trill.

63 How is the signe made, a superstitious triflinge and colouringe of abominations?

They take breade or a wafer cake, and inchaunte it by reading a grace ouer it, and a number of other prayers: they reade it to be the bodye of Christ, which is but an Idole in stead thereof, and they feede on it by their superstition, and growe into one wicked communion: so the priest doth eate of it him selfe, and carieth it rounde about vnto them, with a vayne babling ouer euery one, which receyue and eate it kneeling downe before him.

Likewise also they take the cuppe, and inchaunte it, by reading a grace, or other prayers ouer it: then they reade it or by the booke pronounce it to be the blood of Christ, which is but an Idole in steade thereof. And so he and they drinking it, doe euen drinke their iniquitie, and feede thereon.

So are they imbouldned and further strengthened in ther sinne.

Hitherto of our calling in the newe Testament.

# Definitions.

# Diuisions.

The applying of the signe to the Worde.

63 Applying of the signe, is a due manner of giuing, taking, and vsing it in an holy communion vpon the worde preached.

Applying the signe.

Pronouncing the bread to be the bodie of Christe, is a warranting and sanctifying thereof, by the authoritie of God in the message of the Preacher, to bee an outwarde religious signe, seale, or pledge of his bodie broken for vs, and of the spirituall grace receyued thereby.

The breade the bodie of Christ.

Pronouncing the drinke to be the blood of Christe, is a warranting or sanctifying thereof, by the authoritie of God in the message of the Preacher, to bee an outwarde religious signe and seale or pledge of his bloodsheding for remission of our sinnes, and of the spirituall grace receyued thereby.

The drinke the bloude of Christ.

Nowe



# *The Iewish State before time, and at this day.*

Calling by Ceremonies.

Misleading by Ceremonies.

Now followeth what calling the Iewes had  
in the olde Testament, as by shadowes and ceremonies,  
which nowe are abolished.

*It were to long to write of all the Iewishe Ceremonies, seeing wee would  
haue this Booke so small as we could.*

*For the order of handling them, there is no difficultie, for looke  
as the pointes and matter of our redemption be, so  
must the ceremonies be applied thereto.*

64 What calling is there by ceremonies and shadowes?

By outwarde sensible signes, they teach vs spirituall graces: as the ceremonies of the oulde law, which are abolished.

And in the new Testament, the two Sacraments befoze mencioned.

To apply this to the Iewes at this tyme.

64 How are the Iewes called away, & misled by the ceremonies?

Their outward sensible signes, are a mockerie of the spirituall graces: yea Idols be they and superfluous trifles in stead of grace and truth, which is by Christ Iesus.

# Definitions.

# Diuisions.

## Calling by Ceremonies.

64. The olde Testament was a declaring & teaching by a due message from God, of the redemption by Christ, who was yet for to come: but yet in darker manner, by shadowes and ceremonies applied to the doctrine, to represent Christe Iesus.

The olde Testament.

Ceremonies be outward sensible signes, sanctified and applied by the worde euellie preached, to be religious shewes of some spirituall graces, which are meant thereby.

Ceremonies

Remayning as the two Sacramentes.

Abolished.

Ceremonies remaining (which rather are to be called Sacramentes) are Religious Signes and seales, confirming and sealing vnto vs by the worde duly preached, a spiritual Grace receaued alredy.

Sacramentes.

For they be rather seales of graces receyued, then shewes and shadowes of graces somming.

Ceremonies abolished are, which being fulfilled in Christ, whom and whose dooings they did signifie, doo cease to be helde anie longer: because Christe Iesus hath made our saluation so cleare, that to vse the olde ceremonies, were to darken the light with shadowes, and to chaunge Christ Iesus him selfe, for the signes and shewes of him.

Ceremonies abolished.

F 2

65 Which

# *The Jewish state before time, and at this day.*

Calling by Ceremonies.

Misleading by Ceremonies.

65 Which be the ceremonies of the ould law?

Some were ceremonies of the whole church, and of our whole redemption: As the Garden of Eden after the fall of man. For the Tree of lyfe which before the fall of Adam was but a token of his obedience, of his welfare and happie life thereby, was now made a signe of life in Christ Iesus: Also his druiuing from the tree & garden, was a signe that he should seeke life and redemption, by Christ in his Church. For the Garden also did shadowe out the Church, as the Tree did shadowe Christ Iesus.

Also the Altar, and place together where it stood before the Tabernacle was commaunded. For the Church of God is as holie ground, for the Altare Christ Iesus: and we, are by place which he hath chosen to put his name there. Christ is the Altar, because that as by the Altare, the place and all that was done in it, was sanctified, so by Christ both we and all that we doo in our regeneration is cleansed and sanctified. And therefore is Christ the Altare, because that as it was for burnt and sinne offerings, and for meate offerings, and peace offerings, &c. So Christ was slaine to be our burnt and sinne offeringe, and he ouercame and tooke awaye sinne and miserie, and restored our happines, to be our meate offering and peace offering.

65 How doe they make the ceremonies Idols, & mockeries of the truth?

They haue some Ceremonies in place of the Church, and of the redemption by the Messiah, whiche are Idoles in steade of the Church and of the redemption.

As the Garden of Eden, and the Tree of life therein, they make an idol in stead of Christ & his church if stil thei holde the as ceremonies, that the Messiah our tree of life, is not come, & that he daily doth not gather his church, which is our garden of Eden. For therein we haue our spirituall beautie, & looke for an end of this outwarde basenes & miserie.

Likewise, their Altares at this day, and the places where they stande, they doo make Idolles in steade of Christ and his church, because thei hold them as ceremonies, that the Messiah our altare, is not come, & that the true Christians are not the place of the Altare and church of God, which the Lord hath chosen to put his Name there, and there to dwell.

But they looke to come againe to their Ierusalem and mount Zion, and that their Messiah shall bring them thither, who as yet they say, is not come into the worlde.



# The Jewish state.

Calling by Ceremonies.

Misleading by Ceremonies.

The Arke of Noah, and the doare thereof, and the safetie of his familie therein, did signifie the spiritual house, and Church of God, whereof Christ is the doore: and also the spirituall safetie and happines therein, which shal be perfected after this life.

But of this the Iewes haue their Idoles and mockes, because they looke for safetie otherwise then by Christ in his Church.

The land of Canaan and the increase, and blessinges therof, were signes of the Lords Church and people, and of the spirituall graces which the Lorde bestoweth thereon. For as the landes of the kingdome is the Kinges inheritance, so we are the Lordes spirituall inheritance, and his Canaan, ouer which he raigneth. The same also is to be saied of some places in the lande of Canaan.

Of this the Iewes haue their Idoles and mockes, because they dreame of a wordlie Canaan, to the which they shall come, not knowing that it ceased to be a figure, when it was polluted with Idolatrie, and when Christ came, and raigned in his Church, as a King in his spirituall Canaan.

The Passeouer and comminge out of Egypte did foreshew our redemption from Satan and Antichrist, and from all wickednes and miserie. For wee eate the Paschall Lambe Christe Iesus, when we feede spirituallie on his death and tormentes, and so die with him by repentaunce vnto sinne, and when we receyue the graces of his resurrection, and happines with God, and so partake and growe together in one bodie and church, in one Christian communion of graces, whereby wee goe out of Egypt, as did the Israelites.

Of this the Iewes haue their Passeouer as an Idole and mockerie: because they denie Christ Iesus the Paschall lambe to be offered already, and because they do not feede on his death and tormentes, nor receine the grace of his resurrection and glorifying.

F 3 The like

# *The Iewish state.*

*Ceremonies abolished: but the Truth retained.*

The like may be said of other such ceremonies and shadowes of the whole Church, and of our whole redemption.

As the Roche from whom doth flow the spiritual drinke. The Tabernacle framed and made for a dwelling to the Lord wherein he delighteth. The Citie Jerusalem. Mount Zion. The Temple. The Sanctuary. The Slaught-ter of the Midianites: and such great Deliuerances. The Returne from the Captiuitie. &c. Also certaine Families houlding the ceremonies, and true Religion: As the familie of Noah: and those before him, which were raised vp in Abels reume. Abraham and his seed. Moses and the Kingdome of Is-rael in the handes of good Kinges & Judges. Aaron & his seed the Priestes and Leuites. David & his seed in the seat of Iudgment, tyll the coming of Christ. And other such like.

66 Some were Ceremonies of some pointes of our Redemption: as of the Lordes secret Counsel and readines to helpe vs, which are handled in the 24. and 25. and 33. question. For his loue and mercie towards his people, and his electing and predestinating of them vnto saluation, with care and mindefulnesse ouer them were shewed, and figured by the Tythe, the first borne, the firste frutes, The numbring of families, The choosing of the Leuites, The perfect numbring and measuring of thinges about the Tabernacle and Temple. The Paschall Lambe kept tyll the daye of the Passeouer, figured that Christ was appointed for the slaine Lambe before the worlde was. Lottes, and diuisions of the lande by lotte. The summes which Salomon raysed for the building of the Tabernacle. The casting of lottes mencioned in Nehemiah for to dwell in Jerusalem. The writings in Ezra made to shewe their kindred. And other such like.

67 Some were ceremonies of the sufferinges of Christe in his Man-hood: which are handled in the 26. 27. 28. and 29. question. For hee bare the burthen of our sinnes vppon him. Which was shadowed by the sinne offeringes, with confession of sinnes vppon the heade of the sacrifice. Also by the fatte and the kalle and the kidneis: by the woode whereon the fier did kinde. Also by the false accusations & slaunders of those which were figures of Christ. And diuerse such like.

68 Also

# The Jewish state.

*Ceremonies abolished: but the truth retained.*

68 Also some were ceremonies of the wrath of God vpon him for our cause. And of his death, tormentes, and bitter curse. As the fier of the Altare euer burning. The fier which came frō heauen sundrie times to consume the sacrifices. The grate of brasse like networke vpon the Altare. The Rodde in the Angels hande that touched the sacrifice. The roasting with fier of the Paschall lambe, and the burning of that which remained till the morning. The tables & stones of slaughter. The fleshhookes, the knives for slaughter, the herthstones, the beasomes, the pānes, the slaying of the sacrifices, the pouring & sprinckling of the bloud, the burnt sacrifice. Also the fleaing, cutting in peeces, and cleeuing of the sacrifices, the seasoning them with salte, the afflictions, tormentes, and troubles in conscience of those men which were figures of Christ, as of Dauid, Jonas. &c.

69 Some were ceremonies of his ouercomming and taking awaye of our miseries. Looke the 30. question. As of the taking awaye of our sinnes. As washings and cleansings with water. The cleansing of the Altare, the washing of the Sacrifices, the sending away of the scape goate, and of the lile Sparrow, the offering of sacrifice with unleauened breade, the taking away of the excommunicate thing: the high Priest bearing the iniquitie of the people, the taking away of the Ashes and excrementes. And such like.

70 Some were ceremonies of his victorie ouer death and hell, and the power of the wicked, and of our victorie with him. As his going out of Egypt by strong hande, the going thorow the red Sea, the passing ouer Iordan. Great conquestes by them which were figures of Christ: the swimming of the Arke of Noah vpon the waters: the escaping frō the daungers of the captiuitie: Iacobs preuapling when he wrestled with the Angell: the taking downe from the tree, the cursed that was hanged: the eating of the Pascheouer, with their loynes girded, and shoes on their feete, and stauies in their handes, and eating it in haste: the remoouing of Iosephs bones from Egypt. And such like.

71 Some



## The Jewish state.

Ceremonies abolished: but the Truth retained.

72 Some were ceremonies of the happines, which he also obtained for vs. As of the causes of our happines which are in God: mentioned before: And of the meanes of our happines proceeding from God, as first of the communion of the graces and offices in the heade of the Church, which is Christ.

The ceremonies therefore of his mediation and Priestthoode were, Euerie lawefull high Priest and Sacrificer, till his coming. As Abel, Noah, Abraham, Melchizedeke, Job, Moses, Aaron. &c. Also y Merciesseate vppon the Arke, the Altare of burnt offerings, the altare of incense and sweete perfume, the censinges and perfumings of the high Priest. The high priest going into the holie place for attonemente once a yeare, the Bels on the skirts of his garmentes, when he wente in for attonemente. The familiar appearing of Moses and others in the presence of God, and their pleading and praying for the people. Incense of hallowed fier, and not of straunge fier, the fierie and brasen Serpente, the doze of Noahs Arke and the Tabernacle, the Porch of the Temple, certaine Pillars and Stones, and such like.

73 Some were ceremonies of our Iustification by his mediation and Priestthoode. As the grauing of the names of the Tribes of Israel vppon stones, and imbossing and setting them in golde, to be presented and borne on the breast of the high Priest, the table of the Shewbreaide with the thinges therof: the stones of the Temple perfected before they were brought to be laied on: the purenes and perfection of all the stufke of the tabernacle, and such like.

74 Some were ceremonies of our Sanctificatiō by his priestthoode. As the holy garmentes of the Priestes: the seeling, gilding, and hanging of the temple and tabernacle: the anoynting of all thinges with holy ointement: the sanctifying of the Priestes: the Sabbath a signe of holines, and such like.

# The Jewish state.

*Ceremonies abolished: but the Truth retained.*

*Place this number 71. betwene 70. and 72.*

71 Somewere ceremonies of his restoring of happines, looke question 31. And first of his owne Iustification and happines. As the Sacrifices without spotte and blemishe: the stones of the Altar whole and unheaven: the writing of holines to the Lorde, to make the high Priest acceptable: the making of the Arke and Altar of Shittim wood.

The ceremonies of his happines were, The precious ointment, wherewith mans flesh might not be anoynted: the taking vp into heauen of holy men, which were figures of him: the budding and fruite of Aarons Rodde: the riches and glorie of Salomon, and such like.

75 Some were ceremonies of the prophecie of Christe, and of his worde and promises, and our calling to happines. As the testimonie & Oracles from the Arke: the Urim & the Thummim vppon the breastplate of Aaron: the ringes and barres to carie the Tabernacle and the thinges thereof, that the people might follow it to the lande of Canaan: the pillar of a cloude, and the pillar of fire, to leade them both day and night, that is the Lordes Name of power and Maiestie: Hanna from heauen: the giuing of the Lawe in glorious manner: the rayling vp and sending of the Prophetes: the trumpettes and Lampes, and Lightes, and Candlesticks: the windows of the temple: the place where God did putte his name by the Arke and Altare therein: the chiefe workemen about the tabernacle and temple to make and builde them.

76 Some were ceremonies of Christe our King, and of his Kinglie office. As the lawfull Kings and Iudges of Israel: as Moses, Ioshua, Gideon, Sampson, Dauid, Salomon, &c. The Crownes of golde: the Rodde of Moses: the Thrones for iudgement, and such like.

77 Some were ceremonies of the communion of those graces and offices, which eyther the guides and teachers, or all the brethren and people haue to doo good withall. As the wisdomme and towardnesse of those which made the tabernacle and temple: the summe that Salomon raised to bring and prepare for the building of the temple: the foure score thousande Basons, and the seuentie thousande that bare burdens. Also the Priestes and Leuites, were figures of euerie Christian, a priest and Leuite, and such like.

## *The Iewish state.*

*Ceremonies abolished: but the Truth retained.*

78. Some were ceremonies to vs of the vsing of our redemption. And therefore our mortifying and miseries were shadowed by circumcision, by fastinges and sackcloth and rentinge of garmentes. The eating of the Pasche with sower hearbes, the going through the wildernes, and through the sea, dwelling in bootheres, the crie for the bondage of Egipte, buying & selling of bondmen, the bloude of the couenaunte sprinckled on the people, the bloude sprinckled vpon the doze postes, the goings and iourneyings of Abraham, abstaining from wine & strong drinke, the law of the captiue maide. The clothes rent, and the heade baze, and a conering on the lippes of the Leper, the humbling of the people on certaine dayes. Sundrie trialles of the Iewes in the wildernes, the Vaile of separation in the Tabernacle and Temple. The mark. and threates that none should touch the mount, the fleeing of the people from the presence of God, the oxen stoned and not eaten, which goared and killed anie man, taking vsurie on straungers, the courte of the Tabernacle and Temple, the going out of all, while the high Priest made attonement by incense, separation from all vncleannes. The redeeming of the vncleane, by that which was cleane, the vaile on Moses face, because the people could not looke on him. The bloud of the sacrifice of consecration put vpon the right eares, and thumbes and toes of the Priest, the sacrifice for sinnes of ignorance and such like.

79. Some were ceremonies of the iudging and condemning of our selues. As the geuing of a redemption, when the people was numbred: the cursinges vpon mounte Ebal, the touching of vncleane things, the crie of the leper, I am vncleane, I am vncleane. The lawe of purifying women, and of clesing garmentes and other thinges polluted, and of receiuing a leper, or other polluted, being healed and cleane: the bitter and cursed water, and the curse therewithall. And such like.



# The Iewish state.

Ceremonies abolished: but the Truth retained.

80 Some were ceremonies of our regeneration and newnes of life. As the Nazarites, the refraining from fatte and from bloud, the abstaining fro vncleane meates, the eating of vncleauened bread: the shewbread, the offeringes to the building of the Temple, or Tabernacle: the making and payng of vowes. And such like.

81 Some were ceremonies of the happines wherevnto we are called, and which in Christ we enioye. As the coming into the lande of Canaan, which shadowed the Church, and our happines in the heauens with Christ. The meate offeringes and peace offeringes with ioye and gladnes. The feast of Tabernacles and of especiall deliuerances. The Sabbaths & Iubilees. The blessing pronounced of the high Priest, as of Melchizedek, Aaron, &c. The beautifying and adorning of the Temple and tabernacle. The outwarde blessings of the lande of Canaan, a figure of the spirituall blessings. Long lyfe in that lande, of the everlasting lyfe in the heauens: Also certaine Welles and Springes in that lande. The best remnaunt of the meate offeringes belonging to the Priestes. The redeeming of the freedome of bondmen. The redemption of the saile of landes and houses, and their returne to the owner. The lawe that the Priestes should not mourne for the dead, and such like.

Hitherto of our calling both in the olde and newe Testament.

G 2

Nowe

# *The state of Christians. The state of Heathen.*

*Mortifying, iudging and afflicting of our selues. Hardning, flattering, and cherishing in sinne.*

Nowe followeth our obedience thereto, by mortifying, and  
*the contrarie of these things in the wicked.*

82 Howe must we obey to our  
calling by mortifying?

We must iudge and condemne our  
selues.

We must suffer affliction.

We must repente, and chaunge our  
minde and disposition.

83 Howe must we iudge and  
condemne our selues?

We must counte & reckon the mul-  
titude of our finnes.

We must knowe the greuousnes  
of them.

We must applye the deserte recei-  
ued of conning.

84 Howe must wee suffer afflic-  
tion?

We must bee inwardly troubled in  
dread and horrour.

We must bee grieved and heauie  
vnto death.

We must suffer outward affliction,  
and at last death it selfe.

82 Howe are the wicked hardned  
in their finnes, and desperately re-  
fuse their calling?

They flatter and please them selues.

They pamper and cherishe them-  
selues.

They are froward and stiffe.

83 Howe doe they flatter and please  
themselves in their finnes?

They forgette and passe ouer their  
finnes.

They trifle and sporte them away.

They boast of their worthines.

84 Howe doe they pamper and che-  
rish themselves in their finnes?

They are stoute and sturdie against  
euils.

They are merie and pleasaunte.

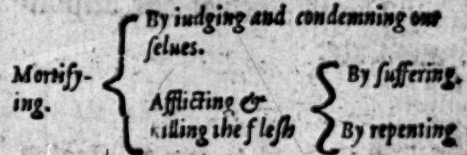
They haue their nicenes and ten-  
dernes.

# Definitions.

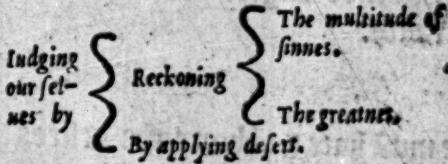
# Diuisions.

Mortifying, Iudging and afflicting of our selues.

82 Mortifying of our selues, is a daily decaye and wearing away of our wicked nature, and readines to linne, by an effectuall feeling of the curse and miserie we are in, whereby the loue and liking of our selues is taken away.



Iudging and condemning our selues, is a sure and certaine consent in our selues, by due examination of our state, that we are most wicked and wretched.



83 Reckoning and counting our sinnes, is a ductie of right aduising of our selues, wherin and howe often we sinne, by a due calling of our selues to accountes.

Reckoning sinne.

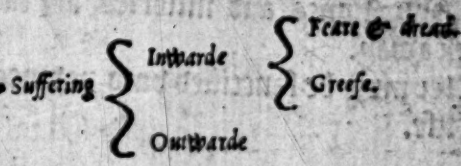
Knowledge of the greuousnes of sinne, is the vnderstanding or wisdom whereby we haue founde our howe farre we haue disobeyed and broken the lawes of God

Knowing the greuousnes.

Applying desert, is a Iudging of our selues worthie of such punishment, as the sinne and trespasse hath offended and abused the lawe giuer which is God.

Applying deserte.

84 Suffering miseries is a yeelding ouer of our bodies & soules to feelee in them both such measure of the miseries, that Christe indured for vs, that the liking of our selues being taken away, we may onelie like and take Christe for our happines.



Greefe is a troubled disliking of our wickednes, whereby we feelee the hurt and daunger we are in, by the displeasure of God for our sinnes.

Greefe.

Feare and dreade is a troubled disliking of our curse and miserie which shall come vpon vs by the wrath of God, whereby we fayne woulde escape and get from it.

Feare and dread.

Suffering outwardlie, is in withholding or wanting things needefull for the bodie. And this is defined before.

Sufferings outwardlie.



# The state of Christians. The state of Heathen.

Repentance. Renewing. Happines.

Hardning. Discouraging. All Wo & Miseric.

85 How must wee repent?

We must be ashamed of our disposition and state.

We must be angrie and displeased therewith.

We must hate & abhorre the desires and thoughtes of our hartes.

86 How must wee be raised and quickned againe vpon our repentaunce?

We must haue faith to apply our redemption by Christ vnto vs particularly.

We must haue cleare consciences that our finnes and miseries are taken away.

We must be sanctified vnto newnes of life.

87 What is the happines which wee shall enioy?

A blessed and holie life, which for euermore wee shall haue with our God in the heauens.

The fellowshippe and communion of Saintes.

The rising againe of our soules after this life, and of our bodies at the last Iudgemente day to be blessed for

85 How are they froward and stiffe in iustificyng them selues?

They are bould and maliperte.

They are still and at rest in their finnes.

They loue their fanfies and pleasures and delight in the same.

86 How ar they utterlie discouraged vpon their frowardnes, and fall away more and more?

They are vnfaithfull and withdrawe themselues from God.

They haue their guiltines as neuer to be better.

They are sette on mischeefe and wickednes.

87 What woes and miseries dooe they abide?

A woeful and wicked life in hell for euer.

They haue their portion with deuilles and abominable men.

They are condemned both bodie and soule vnto eternall tormente.

# Definitions.

# Divisions.

Repentance. Renewing. Happines.

85 Repentance is an vtter disliking of our selues by the feeling of our miserie and contrarie nature to God, whereby we wishe for the estimation of him, that we had neuer offended him.

Shame is a troubled disliking of our owne vilenes, by the feeling not onely of the excellencie of God aboue us, but contrarie to vs: whereby wee are stricken as dead at the shewe of the same.

Anger against our selues, is a troubled disliking of our shamefull iniurie done to the gloris of GOD, whereby we are prouoked to afflict, yea to destroye our selues, wishing that we had neuer bin borne; but that some hope of mercie doeth staye vs.

Hatred of our selues, is an vtter disliking of our selues, as being contrarie to the nature of God and his enemies: and therefore by his hatred against vs, doo seele our selues a curse to our selues, and would that we were not, in respect of our selues.

Repentance { Shame.  
Anger and hatred.

Shame.

Anger.

Hatred.

86 Rayning and quickening, is a daily renewing and strengthening of the godly nature and spirit of Christ within vs, by an effectuall feeling of the remedie of our curse and miserie through Christ: whereby we profit in grace & godlines vnto life euerlasting.

Faith is a full consent by heauenlie inspiration, to our redemption in Christ, prouoking vs to take him for our happines, and wholie to yeele vp our selues vnto him.

A cleare conscience is a ioyfull consent, that by repentance and faith in Christ, we haue peace with God, and are made his children and heires of happines.

Newnes of life is, a straight obedience to the will of God; shewing the chaunge of our wicked nature for a heauenlie and godlie nature, which is by partaking the spirit of Christ Iesus.

Rayning and quickening. { By faith.  
By working of faith. { Cleare conscience  
Newnes of life.

Faith.

Cleare conscience.

Newnes of life.

87 Our happines is the perfect sufficiency, or most blessed state which we haue and shall haue in Christ: or it is the blessing of God vpon vs, whereby we want nothing, nor haue neede of anie thing else, to better our state.

The fellowship and communion of Saintes is the enioying of that happines which we haue & looke for, by mutuall vse of the companie, graces and dueties one of another.

The rayning againe of our soules and bodies, is a restoring of vs in both, by putting away the olde nature decayed, and making new creatures in Christ: hauing a pure and perfect nature in

Happines.

Fellowship & communion.

Resurrection.

# *The state of Christians. The state of Heathen.*

Newnes of life. Religion. Esteeming God.

Wickednes. prophanes. Despising God.

Now followe the duties of godlines, whiche in newnes  
of life we ought to keepe.

88 Which be the duties of godlines in newnes of life?

All godlines is in the generall duties of religion and holines towards God.

Also in the speciall duties for his name and Sabbath.

Also in the duties of righteousness concerning man.

88 *What be the sinnes and faulies of the wicked?*

All wickednes or sinfulness sheweth it self in prophanes and worldlines. Also in that speciall sinne of hindering Gods name, and breaking his Sabbathes.

Also in all vnrighteousnes concerning man.

89 What be the generall duties of religion and holines towards God.

They consist in esteeming him.

In honouring and worshipping him.

And in seruing him faithfully with all our endeour.

89 *How doeth wickednes shewe it selfe in prophanes and worldlines?*

Prophanes is in despising God.

In making him a shame and a skorne so much as lieth in them.

In vnruines.

90 How must wee esteeme and accounte of God?

Wee must esteeme him in his Ma. iestie and excellencie.

Also in his iustice.

Also in his goodnes.

90 *Howe do prophane and worldly men despise God?*

They make lighte of his worthines.

Also of his lawes and commaundementes.

Also of his grace and blessings.

91 What estimation must wee haue of his maiestie?

Wee must reuerence him highlie.

Wee must be ashamed and abashed in comparison of him.

91 *How doe they make lighte of his worthines?*

They sette vile things before him.

They are bould and maleperte before him.



# Definitions.

# Diuisions.

Godlines. Esteeming God. Reuerence. Bashfulness.

88 Godlines is the right vsing, or continually occupying of our gittes and powers, both in soule and bodie, in such perfect duetifulnes, as is taught and commaunded vs by the Lorde our God.

Godlines

In Religion and holines towards God.

In righteousness with man.

Religion and holines is that part of godlines whereby we continually doo glorifie God as we ought,

Religion

In generall dueties of holines.

In speciall dueties.

89 Esteeming God is a duetic of Religion and holines whereby we take him for our onely happines and consent, that he onely hath all worthines in him.

Esteeming God.

In his Maiestie.

In his

authoritie

In Iustice.

In goodnes.

90 Esteeming God in his Maiestie, is a duetic of Religion, whereby wee are stricken with a feeling of the great excellencie of God aboue all, and of our vnworthines in respect of the same.

Esteeming in his Maiestie

Reuerence.

Bashfulness.

91 Reuerence of God, is an estimation of God for his worthines in him selfe, and for his owne cause though he had made none of his creatures.

Reuerence of God.

Bashfulness and shame of our selues, before God, is a troubled disliking of our owne vnworthines, by the feeling of the excellencie of GOD, whiche striketh vs with the great estimation thereof.

Bashfulness before God.

# *The state of Christians. The state of Heathen.*

*Esteeming and honouring God.*

92 How must we esteeme him in his iustice?

Wee must feare and tremble thereat, least wee displease him.

Wee must be zealous for his righte and glorie.

Wee must hate all vanitie and wickednes, and be displeased therewith.

93 How must wee esteeme him in his goodnes?

Wee must loue the lord our God with all our hartes.

Wee must continually reioyce in his presence.

Wee must alwayes hope and trust in his helpe.

94 What honour and worshipp is due vnto God?

Wee must humble our selues before him.

Wee must seeke to him, for his fauour and helpe.

Wee must be thankfull, for his goodness towards vs.

*A light account and skorne of God.*

92 How doe they make lighte of his lawes?

They haue their hardnes and stoutnes of hart.

Also their doubling and halting.

Also they rest and flatter themselves in their wickednes.

93 How doo they make light of his grace and blessings?

They haue their misgeuing from goodnes.

They take greefe thereat.

They shrinke away & doubt to goe forward.

94 How would they make God a shame and a skorne?

They haue their loftines and pride or els their superstition and Idolatrie.

They forsake the Lords goodnes & withdraw themselves like straung children to seeke to false Gods.

They esteeme their owne worthines and are vnthankfull to God.

# Definitions.

# Diuisions.

Esteeming God in his iustice and goodnes, And honouring him.

92 Esteeming God in his Iustice, is a dutie of Religion, whereby wee take him for our Lorde and gouernour, for his holines in ruling vs most worthelie.

Esteeming God in his iustice.

Feare, zeale.

Hatred of wickednes.

The feare of God, is an estimation of his Iustice, whereby we take heede to please him in all thinges, and abhorre to prouoke him against vs, because we are sure, that as we set roorth his excellencie, so wee shall haue the name and the vse thereof.

Feare of God.

Zeale to the glorie of God, is an high estimation thereof, for his worthines, prouoking vs most earnestlie to hasten and further the same as being our happines.

Zeale to the glorie of God.

Hatred and anger against wickednes, is a troubled disliking thereof, for the curiédnes and contrarietie thereof, both to God and our godlie nature, prouoking vs to set our selues whole against it.

Hatred of vanitie and wickednes.

93 The loue of God is an high estimation of God for his most perfect goodne, whereby we take him for our happines in feeling his presence and good will towards vs, and therefore yeeide vp our selues whole vnto him.

Our loue of God.

Our loye in God, is an high estimation of the vse of his goodnes, whereby wee feeble him to bee our happines therein.

loye in God.

Hope and Trust in God, is an high estimatiō of the helpe of God towards vs, prouoking vs to doo all thinges in his name, with assurance of his promises and graunte to p. euayle.

Hope and Trust in God.

We Hope when we haue but the promise: wee Trust, when we feeble a further helpe vpon his promise.

The difference of Hope and Trust.

94 The Honouring and worshipping of God is our holines in shewing by our lowliness before him, howe much wee esteeme him about vs.

The honor & worship of God

In humbling our selues to his gretnes

In vsing his goodnes

In seeking to him.

In thankfulness.

Humbling of our selues to God, is an honouring or worshipping of him, by abasing our selues, according to our vnworthines and his excellencie about vs.

Humbling our selues

Inwardlie

In meeknes.

In patience.

Outwardlie in homage.



# *The state of Christians. The state of Heathen.*

*Humbling & seeking to God. Thankfulness.*

*Loftines. Forfaking God. Vnthankfulness.*

95 How must we humble our  
selues vnto God?

We must be meeke, as despising our  
right and welfare.

We must be patient in abiding mi-  
series.

We must be lowlie in our hartes, and  
in our speech and behauiour.

96 How must we seeke to him,  
for his fauour and helpe?

We must confesse our faultes and of-  
fences.

We must aske pardon & forgiveness.

We must complaine of our wantes &  
traue his helpe.

97 How must we be thankful?

We must acknowledg his goodnes  
towards vs.

We must giue him thanks for the  
same.

We must praise him in his maruel-  
lous workes.

95 *What is their loftines and pride  
or their superstition and Idolatrie?*

They are stoute and stubburne: and  
yet slauish to false gods.

They storme and grudge in aduersitie  
and yet superstitiously torment the-  
selues.

They will be gallaunte and lordlie,  
and yet bowe and abase themselves  
to vile Idoles.

96 *How doe they forsake the Lords  
goodnes, and withdrawe themselves  
like straung children to seeke to  
vaine gods?*

They excuse and iustifie themselves  
in their sinnes, or make confession  
vnto Idoles.

They are frowarde and wilfull in  
their sinnes, or seeke their false par-  
dons.

They chaleng desertes or complaine  
and seeke helpe by false gods.

97 *How doe they esteeme their owne  
worthines, and are vnthankfull  
to God?*

They sette light and thinke skorne  
of his graces.

They talke of their deseruings.

They vaunte and boaste in their  
workes.

# Definitions.

# Diuisions.

*Humbling and seeking to God. Thankfulness.*

- 95 Meekenes is an humbling or abasing of our selues in despising our right or welfare, as vnworthie to haue or to seeke it. } Meekenes.
- Patience is an humbling or abasing of our selues, gladlie to suffer miseries and temptations as being meete for vs. } Patience.
- Lowlines and homage is an humbling or abasing of our selues as becometh his worthines, wherby we wholie yeeld vp our selues to giue him his honour. } Lowlines and homage.

- 96 Seeking to God is a worshipping of him by a willing desire to vse his goodnes towards vs. } Seeking to God. { For remedie of sinne. } Confessing faultes.
- For the remedie of euil for sinne. } Asking pardon.
- Complayning of wvanies. } Complayning of wvanies.
- Crauing helpe. } Crauing helpe.

- Confessing faultes is a seeking to God for his mercie, by shewing wherein and howe greatlie we haue offended. } Confessing faultes.
- Asking pardon is a seeking to God to haue our sinnes forgiuen vs, with an humble intreating of him for his Christes sake. } Asking pardon.
- Complayning and Crauing, is a seeking to God by shewing wherein and howe much we haue need of his helpe, with an humble intreating him for the same. } Complaining and Crauing helpe.

- 97 Thankfulness is an honouring or worshipping of God by abasinge our selues for his blessings receyued, whereby we take our selues wholie indehted vnto him, and to be altogether vnprofitable vnto him, and neuer able to make him amendes. } Thankfulness to God. { In acknowledging his goodnes. } Giuing thanks.
- Acknowledging his goodnes is a full consent & conscience thereof, by continuall mindefulnes and examining of his particular blessings. } Acknowledging his goodnes.
- Giuing thanks is a witnessing or shewing of the Lords deseruings both in our hartes, or by voyce & speach, whereby we confesse the greatness of his blessings and our vnworthines. } Giuing thanks.
- Praying God, is a confessing or reckoning vp in our selues or to others, of his great workes and blessings to set forth his glorie. } Praying God.

# *The state of Christians. The state of Heathen.*

*Seruing God. Learning his will. Obedience thereto. Vnrulines. Foolishnes, Disobedienc.*

Hitherto of Esteeming and Worshipping God. Now followeth,  
Howe to serue him.

98 How must we serue God?

**We** must learne his will.

**We** must obey thereto in our calling.

**We** must giue good accountes of our calling.

99 How must we learne the will of God?

**We** must gette the knowledge of his word and workes.

**We** must follow him guiding vs.

**We** must follow his example, so farre as we are made according to his Image.

100 How must we obey the will of God in our calling?

**We** must take counsaile in all things we doe.

**We** must be forwarde thereon.

**We** must doo all things in their due maner.

98 *How are the wicked unrulie?*

They are foolish & full of ignorance and errour.

They disobey the Lords will.

They are altogether sette on their willes, and flee from the Lord.

99 *How are they foolish and full of ignorance?*

They seeke deepe to deceiue themselves, and increase their follies.

They follow lyes and the lustes of their hartes.

They become cleane contrarie to God, and are wholly peruerted.

100 *How doe the wicked disobeye the Lords will?*

They do all thinges in lighthnes and rashnes, or with subtletie and crafte.

They are backward and vntoward.

They haue their euill handling and marring of matters.



# Definitions.

# Diuisions.

63

Seruing God. Learning his Will. Obedience thereto.

98 Seruing God is a duetifulnes in folowing our calling and vsing our giftes with earnest indeuour, whereby the Lorde hath his whole honour by all things we doo.

Learning of his will is the seruice of our mindes and vnderstanding, in vsing his goodnes in teaching vs, that we may knowe his will & leade our liues thereafter.

Seruing  
G O D

By learning his will.

By obedience  
thereto

In our calling.

In accoures thereof

Learning  
the Will of  
Cod

By getting knowledge.

By vsing the  
same to fol-  
lowe

The example  
of God.

His guiding.

99 The knowledge of the worde and workes of God, is defined before in the 2. question.

Following the Lorde guiding vs, is an vsing of his gouernement, to put in practise a duetic or office by his particular appointing.

Following his example, is a fashioning of our lyues to his image and likenes, in such thinges as he would we should be like him, to shewe forth his holines.

Following God guiding vs.

Following his example.

100 Obedience to the will of God, is the seruice of God by our giftes and graces in vsing them rightlie as his worde doeth binde vs.

Obedience

In taking counsaile.

In dutifulnes  
thereby, as

Our forward-  
nes vpo counsaile.  
Our manner of  
working.

Counsaile, is a minding and pondering of all duties, wher by wee examine and trie howe the Scriptures or worde of God doeth warrant them.

Counsaile

Deuising.

Aduising.

A more full diuision of the pointes of wisdom & counsaile, looke for in our table of Diuinitie, & Nature, & of Ordering Common wealthes.

Aduising

Of present  
things.

Marking and examining.

Consenting

Iudgement. &c.

Conscience. &c.

Of absent

Past

Remembraunce.

Counting.

Comming

Foresight.

Purpose and decree.

# *The state of Christians. The state of Heathen.*

*Counsaile. Forwardnes. Skill. Labor.*

*Rashnes. Vntowardnes. Idlenes.*

101 How must wee take counsaile?

We must attend and watch to our dueties.

We must remember and count the same.

We must foresee and purpose what to doo.

102 How must we be forward?

We must desire to doe our dueties, with hope and trust of obtaining our desires.

We must haue zeale & courage therto. We must be ioyfull and comfortable therein.

103 In what manner must wee doe our dueties?

Wee must be actiue and skilfull.

Wee must labour and worke.

Wee must be steadfast and constant.

104 What skill or actiuenes is required?

Wee must order thinges by their times and course.

Also by their measure of worke.

We must be semely & handsome therein

105 What labour is required?

We must vse our force and might.

Wee must be speedie and quicke.

Wee must be painefull and strait that nothing faile.

101 *How are they light and rash in their doings?*

They haue their carelesnes and durnes.

Also their forgetfulnes.

Also their vnwarines and headines.

102 *How are they backward and vntoward?*

They haue euill will to their dueties, with shrinking and doubting to goe forward.

They are could & doe better things by halues.

Their dueties are wearisome and irksome vnto them.

103 *What euill handling and marring of matters haue they?*

They are vnfit and vnkilfull.

They are idle and slothfull.

They are wauering and geue ouer.

104 *How are they vnfit and vnkilfull?*

They are disordered and doe things by hazard.

They haue their disuantage.

They are vntydie and boisterous.

105 *How are they idle and slothfull?*

They haue their weaknes and fainting.

Also their slacknes and slownes.

Also their loathing and letting.

# Definitions.

# Diuisions.

Counsaile. Forwardnes. Skill. Labour.

101 Our attendance and watching, is a continuall minding of euerie duetie, whereby we take heede that we faile in no duetie.

Attendance and watching.

Our reckoning and counting is a due aduising or counsaile of things done, whereby we cal our selues to accounts what things are amisse.

Reckoning.

Forefight is our counsaile whereby we are aduised of things which may fall.

Forefight.

Purpose is our counsaile, whereby we are settled, how any thing shal be by the good help of god.

Purpose.

102 Forwardnes is a due preparation and stirring vp of our mindes, whereby nothing can withholde vs from beginning the worke. Desire to our duties is a liking thereof, whereby we willinglie consent for to do them.

Forwardnes.

Desire.

Forwardnes.

Inclining

Prouoking

Desire.  
Ioye.

Zeale.  
Ielousie.

*Ioye, Hope, Trust, Zeale, were defined before.*

103 The maner of working is the right vie of our counsaile and forwardnes, in applying the same vnto practife.

Maner of working.

Actiuenes and skil, is a due readines in doing things in such due maner, as best may further the busines.

Skilfulnes.

104 Ordering by time and course, is a due maner of letting and copassing our works, to bring the to passe in their due season.

Ordering by time.

Measuring our worke, is an ordering thereof, by dispatching so much as wee did wille purpose.

Measure.

Seemelines and handsomnes, is a due maner of doing things in discretion and wvarines, that nothing be hurt or hindered by haitines.

Handsomnes.

105 Labor is a manner of working whereby we ouercome the hardnes or hinderances of anie worke or busines.

Labor.

Force and might, is a labor or indeuour whereby the worke wanteth no strength to bring it to passe.

Force.

Speede is our indeuour in hastening to dispatch the worke.

Speede.

Painefulnes is a labor or indeuour vnto wearines, to bring any thing to passe.

Painefulnes.

Gaines or actiuenes.

Order

By time and course.

By measure of worke.

Handsomnes.

Manner of working

Labor and diligence.

Painefulnes,

Stedfastnes,

Speede.

Forcibleenes.

Patient bearing.

Prenayling.



# *The state of Christians. The state of Heathen.*

*Constancie. Accountes to God. Special duties.*

*Vnconstancie. Fleeing God. Special finnes.*

106 What steadfastnes or constancie is required?

We must be patient, whatsoeuer successe we haue.

We must preuaile & gather strength.

Wee must dispatch and finish our worke.

107 What accountes must wee make vnto God of our seruice?

We should alwaies feelee our selues cleare from the guiltines of sinne.

We should be free from the troubles and punishmentes of sinne by peace in God.

We should vse all thinges as a blessing and token of our iustification.

106 *How are they wauering and vnconstaunt?*

They are discouraged if anie thing miscarie.

They shrinke and faile by their backwardnes.

They loose their labour and misse of their purpose.

107 *How are they sette on their willes and flee from God?*

They haue alwaies a guiltie conscience for their finnes.

They are alwaies troubled and afflicted by some thing amisse.

In all thinges they feelee the Lordes curse, and their condemnation, when God doth withdraw his peace from them.

Hitherto of the generall dueties of religion and holines. Nowe followe the speciall duties for the name and kingdome of God, and for keeping his Sabbathes.

108 What be the speciall duties for the name and kingdome of God?

They are for the worshippe of God, on some speciall occasions.

Or for some speciall furtheraunce of his kingdome.

108 *Which be the speciall finnes of hindering Gods name and kingdome?*

They be when we giue speciall occasions for men to skorne & be ashamed of our profession.

And when we hinder the building of his kingdome.

Constancie. Accountes to God. Special duties.

106 Stedfastnes and costancie, is a continuance of labor & busines, without chaunging and letting, tyll our counsell and purpose take place.

Patience in labour is a stedfastnes in sufferinge the euilles that come to vs by anie worke, so that they can not discourage vs.

Preuayling and gathering strength, is a stedfastnes whereby we gette vantage and futher ablenes to bring anie thing to passe.

Dispatching and finishing is a stedfastnes to the end of a work, bringing our counsaill & purpose to passe.

Stedfastnes

In patience.

In preuayling.

Patience in labor.

Preuayling

Gathering strength.

Finishing.

Dispatching and finishing.

107 Our giuing of accountes, is our obedience in the seruice of God, whereby wee make a good reckoning of all duties towardes God.

A good conscience was defined before, quest. 86. But here we define it as it should haue bene, if man had not fallen.

A good conscience, is a ioyful consent vpon the examination of our liues, whereby we feele our selues happie in ioy and peace with our self.

Peace & Quietnes in God, and the blessed vse of all things, is an inioying of the goodnes of God in all things, whereby wee feele him to be our happines therein.

Accountes

Of duties by a cleare conscience.

Of blessings by vsing them

A good conscience.

Without guiltines of sinne.

Without trouble.

Peace and blessings.

108 Special duties for the Name of GOD are whereby God is chiefly glorified on greater, or some times more rare occasions.

The Name of God is the knowledge of his excellencie and worthines, whereby he is glorified accordingly.

To vse his name rightlie, is to glorifie him according to the knowledge we should haue of his excellencie.

For the difference of the name and glorie of God, looke the 10. question, and this 108. question.

Special duties for,

The name of God.

His Sabbath.

The name of God

By his special worship.

By the furtherance of his kingdome.

The speciall worship of God is our holines in giuing him honour on greater or more rare occasions.

The special worship of God

Our special humbling by special iudgements.

Our special thankfulness in straunger blessing.

By praying God.

By vowing wordes, and performing them.

# *The state of Christians. The state of Heathen.*

*Speciall duties for the Worshipp, Kingdom, & Sabbath of God.*

*Speciall finnes against the same.*

107 What speciall worshipping of God is there?

Our speciall humbling with prayer in straunger iudgments.

Our speciall thankfulness, and praising of God in straunger blessings.

Our speciall bowes which we are for to keepe and performe.

110 What speciall furtheraunce of the kingdome of God is there?

In talke to edifie one an other by praising God, and declaring his will by rebuke or exhortation.

In doubt and controuersie to sweare by his name on fast occasions, and to vse lottes.

Also to keepe the meetinges of the church, and with our especiall friends for spirituall exercises.

111 What speciall duties be there for the Sabbath?

All the generall duties of religion & holines towards God, and all the speciall duties of worshipping God, & furthering his kingdome, must on the Sabbath be performed, with ceasing from our callings & labour in worldly things.

Yet such busines as can not be putt off till the daie after, nor done the daie before, may then be done.

109 What speciall occasions giue the wicked of shaming and skorning the worshipping of god?

They shewe their hardning and willfulness in straunger iudgements.

Also their fottishnes, in straunger blessings.

Also they hould their wicked course still, and are soulede to do euill.

110 What hinderances be there of building Gods kingdome?

In talke to encourage to vanitie and wickednes, and discourage from goodnes.

To speake blasphemies, or to vse idle othes, or gaming & tryffing by Lottes.

To forsake the church meetinges: or be negligent therin, and to be neare & friendlie to the wicked to the increase of wickednes.

111 What is the speciall sinne of breaking the Lords Sabbath?

It is notable prophanes and worldlines, and a cheefe hinderance of the name of God, when we followe our worldlie busines, and callinges on the Sabbath, or giue our selues to other vanitie and wickednes.



Speciall duties for the Worship, Kingdom, & Sabbath of God.

109 The definitions of humbling, prayer, and thankfulness, are given before: } Humb. Pray. Thank.  
but here the speciall occasions are to be considered.

A Vowe is a faithfull promise made by an othe, vnto God in our hartes, or by voyce & speache, whereby we bynde our selues to him, for some speciall blessing which we haue or looke for, to shewe our thankfulness in some speciall dutiefulness, which before we knewe not, or did neglecte. } Vowes.

110 The kingdome of God which is called his church is defined before.

Edifying is a cōmunion or bestowing of our graces in knowledge, cōsēl, & due behauior, to further all godlines in our selues & others. } Edifying

Rebuke is a pronouncing of the knowne wickednes of anie, with condemning of the same by the word of God, whereby they haue shame that others might feare. } Rebuke.

Exhortation is an edifying by all comfortable wordes & promises in the Scripture, to worke in our hartes the estimatiō of our duties with loue and zeale therevnto. } Exhortation.

An Othe or Swearing by God is an honoring of God in his Iustice, when wee call him to be a Iudge and witnesse of that trueth, which can not otherwise be founde out, and an auenger of our lies, if we speake any thing falslie. } An Othe or swearing

Lotting is an applying of some thing which is chaunce vnto vs, to be a token of Gods will in such doubts and controuersies as he only is to determine. We honor him by Lottes when we call & take him for our Iudge & Guide in the. } Lotting

The Church meetings are the due resorting & comming together of Christians, for mutuall comfort by their presence, and communion of graces to further all godlines. } Church meetings

Our speciall furthering of the kingdom of God.

In spirituall edifying.

In talke by praying God, exhorting & rebuke.

In doubt and controuersies, as by swearing & lottes.

In meetings for the same.

With the Church.

With speciall friends.

111 The Sabbath or rest, or keeping of the Sabbath is an holy vsing of euerie seuenth day in all duties of Religion and holines & worshipping God and furthering his kingdome, and that with resting and ceasing from our calling and labour in worldly things. Our Sabbath is on the Lordes day which is the day of his rysing from the dead, and is held by the church for a Sabbath or rest vnto God, the next day after the Iewish Sabbath. } The Sabbath.

So that we counte euerie Sabbath from one Lords day to another.

116 What

# *The state of Christians. The state of Heathen.*

*Righteousnes with men. Gouvernours. Their calling & giftes. Gouvernment Abused. Ambition.*

Hitherto of the duties of religion & holines. Now followe the duties of righteousness concerning man.

112 Whiche bee the duties of righteousness concerning man?

They be eyther more bounden, as the generall duties in gouernement betwene gouernours and inferiours:

O: they be more free, as the generall duties of freedome.

O: else they be more speciall duties for eche others name, and for auoyding couetousnes.

113 What be the duties of Gouvernours?

They consist in the entraunce of that calling.

And in the due execution thereof by ruling well.

114 How must Superiours enter and take their calling?

By assurance of their guilt.

By speciall charge and commaundement from God to put it in practise.

By agreement of men.

115 What gift must they haue?

All Gouvernours must haue forwardnes before others, in knowledge and godlines, as able to guide.

And some must haue age and elderhippe.

Also some must haue parentage and birth.

112 Which be the sinnes of unrighteousnes concerning man?

They be either in the abuse of gouernement:

Or in the abuse of freedome and libertie:

Or in speciall faulting by our owne and others euill name, and by couetousnes.

113 How is gouernement abused?

By an ambitious seeking and vsurping of that calling which belógeth not to them.

And by an euill handling thereof for their pleasure and lustes.

114 How do the wicked ambitiously seeke and vsurpe their gouernment?

They are vnfit and vnskillfull to gouerne.

They are forbidden by God, and vnfit to that calling.

They steale into that calling, or get it by force and rauening.

115 How are they unfit and vnskillfull to gouerne?

They are vntoward through their ignorance, & are worldlie minded men.

They are children or of childish conditions.

They haue no right nor succession by parentage or birth.

# Definitions.

# Diuisions.

Righteousnes with men. Governours. Their calling & giftes.

112 Our gouernement is our Lordshipp, authoritie, or chieftie ouer anie, whereby wee vse their obedience and seruice, to partake vnto them the vse & graces of our authoritie and guiding.

Gouernement

In the entrance of that calling.

In the due execution thereof.

The definition aboue, set vnder this.

Righteousnes concerning man, is that part of godlines, whereby we keepe and do all duties both towards our selues, and towards all men, & faile in none of them.

Righteousnes concerning man

In general duties

In speciall duties

More bounden concerning Gouernement. Submission.

More free for Our own and other mens persons. Furniture and goods.

For name and credit. For contentation and auoyding conuentiones.

113 Entrance or taking on vs the calling of gouernement, is a due maner of beginning the same, being prepared and meete thereto.

Entrance of that calling.

By assurance of our giftes.

By our calling to vse it.

By Gods commandement. By agreement of men.

114 Assurance of our gifte, is a conscience of our ablenes to followe that calling, because we knowe our owne readines, to doo all the duties thereof, with preuayling and prospering by the helpe of God.

Assurance of our gift

In our selues

By others, as parentage & birth. &c.

115 Knowledge is the right iudgement or wisdom which they should haue, whereby they shoulde haue all thinges sought and founde out belonging to that calling.

Knowledge.

Godlines is defined before.

Age and Eldershippe is a gifte whereby they haue greater authoritie as by naturall deserte of their wisdom, if so by continuance of time they haue gotten that wisdom.

Age and Eldership.

Birth and Parentage, is a gifte whereby they haue greater authoritie as by naturall deserte of kindred and blood; or of begetting and bringing vp, if so bee they aunswere in worthines otherwise.

Birth and Parentage.



# *The state of Christians. The state of Heathen.*

God giving Charge. Agreement of men.

Men taking charge, when God dischargeth.

116 What charge or commaundment of God must they haue to vse their guift?

They haue first the speciall commaundment of furthering his kingdome, by edifyinge and helping of others, where there is occasion and the persones be worthe.

Also some speciall propheticke and foretelling of their calling, or some generall commaundment for the same.

Also particular warninges from God vnkowne to the world, as in oulde time by vision, dreame and reuelation, and now by a speciall working of Gods spirite in our consciences.

117 what agreement must there be of men?

For Church gouernours there must be an agreement of the church.

For ciuill Magistrates, there must be an agreement of the people or Common welch.

For Houshoulders, there must be an agreement of the housholdes. As Hus bandes, Parents, Maisters, Teachers, or Scholemaisters. &c.

116 How are they forbidden by God and vnsense to that calling?

They are chiefly forbidden to hinder the building of the Lords kingdome.

Also their is some generall commaundment, or some speciall warning and example to stay them from that calling.

Also their owne fancie, ambition or lust doth thrust them on to that calling.

*Henry Nicholls Book*

117 How do they steale into that calling, or gett it by force & rane-ning?

They will shift & thrust themselves into the Church gouernment as Antichristes.

They will shift or thrust themselves into the ciuill gouernment, as Tyrantes.

They wil shift and thrust the selues into home gouernment, like Lord-danes, or maisterly troublers.

# Definitions.

# Diuisions.

God giuing charge. Agreement of men.

116 A commaundement to vse our giftes is a pronounced or written lawe or forme of wordes, appointing vnto vs that duetie, by the authoritie of God in the pronouicer or writer.

Comaundement to vse their gift.

Generall lawe.

Special

Prophecie.

Warning.

The special commaundement for this is defined before.

Prophecie or foretelling of their calling, is the pronounced or written decree or will of God for their calling shewed before hande, whiche appointeth vnto them that calling, by the authoritie of God in the pronouicer or writer.

Prophecie of their calling.

Particular warnings is the stirring vp and prouoking of them, by the worde, their consciences, and the spirit of grace in them, and by the occasions of doing good by their giftes, whereby they are compelled to vse their giftes in that calling.

Particular Warnings.

117 Church gouernors are persons receyuing their authoritie & office of God, for the guiding of his people the Church, receyued and called thereto, by due consent and agreement of the Church.

Church Gouernours.

The Church gouernement and gouernours are defined before.

Ciwill Magistrates, are persons receyuing their authoritie & office of God, for the due guiding of the common wealth, whereto they are duely receyued and called, by consent and agreement of the people and subiectes.

Ciwill Magistrates.

Agreement of men.

Ecclesiasticall.

A larger definition may be this:

Ciwill Magistrates are persons authorised of God, and receyued by the consent or choyse of the people, whether officers or subiectes, or by birth & succession also, to make & execute lawes by publike agreement, to rule the common wealth in all outwarde iustice, & to maintaine the right, welfare, & honour thereof, with outwarde power, bodily punishemens, and ciwill forcing of men.

Ciwill Magistrates.

Ciwill

For Magistrates

In peace

In war.

For householders.

Householders or house keepers are persons authorised ouer their householdes and charges.

Householders

# The state of Christians. The state of Heathen.

Agreement and choise by the Church.

Intruding & shifting into Church callings.

118 What agreement must there be of the church, for the calling of church gouernours?

They must trie their guities and godlines.

They must receyue them by obedience as their guides and teachers, where they plante or establish the church.

They must receyue them by choyse where the church is planted.

*The agreement also for the calling of ciuill magistrates shou'd be like vnto this, excepting their Pompe and outward power, and orders established meete for the people.*

119 What choyse should there be?

The praiers and humbling of all, with fasting and exhortation, that God may be chiefe in the choise.

The consent of the people must be gathered by the Elders or guides, and testified by voyce, presenting, or naming of some, or other tokens, that they approue them as meete for that calling.

The Elders or forwardest must ordeine, and pronounce them, with prayer and imposition of handes, as called and authorized of God, and receyued of their charg to that calling.

Yet imposition of handes is no essentiall pointe of their calling, but it ought to be left, when it is turned into pompe or superstiti-

on

118 *How doe they shift or thrust themselves into the church gouernment, as Antichristes?*

They hide away their vntowardnes and wickednes, and colour the same by an outward bragge, or countenance of authoritie, or by flatterings and pleasings.

They vndermine, and take away by craft the libertie of the church, and bring them into bondage.

They come vpon them by power and force, and yoake them by cruel lawes and penalties.

*The like may be saide of Tyrantes which vsurpe ciuil authoritie.*

119 *How doe they come vpon them with power and force, and yoake them with crueltie?*

With pride, threatens, or wicked lawes, they are thrust vpon the people, by their owne might or by the strength of others: As of Bishops Patrones, &c.

The most wicked haue gotten from all, the libertie of vsing their voice and sentence: and doe at their pleasures present, name and approue whom they will. As the Examiner, the Patrone, the Bishoppe, &c.

They commaund and giue licenses with scales and fees and kneelings, and blasphemously also will giue the holie Ghost and the authoritie of preaching, though they haue not the guift: both which the lord onely can giue.



# Definitions.

# Diuisions.

Agreement and choise by the Church.

118 Agreement of men is the willingnes or glad consent both of the Gouvernors to rule, & the people or interiorours to obey, for the assurance they haue in God, of welfare by eche other.

Agreement  
of men.

Trying of their giftes and godlines, is a taking of accountes of the same, by a right iudgement of them, by that which we haue knowne and seene in them, whiche doeth sufficientlie warrant their meetenes.

Trying  
giftes &  
godlines.

Receyuing of them by obedience, is a due-fulness in partaking to them the vse of our submission or seruice, because they partake vnto vs the vse of their authoritie and guiding.

Receyuing  
by obedien-  
ce.

Receyuing by choyse, is an agreement or partaking of conditions betweene Gouvernours and inferiorours, That so long as the Gouvernours haue right vse of the submission and seruice of inferiorours, and the inferiorours also haue the right vse and welfare of their authoritie & guiding, they shall hold that communion; or else make a breache thereof, when once it shall tende to confusion and destruction.

Recey-  
uing by  
choyce.

We giue these definitions so generall, that they may be applied also to the ciuill state.

Agreement  
of the  
Church.

By trying  
their giftes  
and god-  
lines.

By pro-  
phetic.  
By life &  
manners.

Receyuing  
thereon

By obedien-  
ce.  
By choise.

119 Prayer at the choosing, is vpo the word preached, a pronouncing of their earnest desire to haue God their gracious Gouvernour, in so waightie a matter, with an humble cōfessing wherin and how much they haue need of his help, & an intreating for the same in the name of Christ Iesus.

Prayer  
at the  
choosing

The gathering of voyces & consent of the people, is a general inquirie who is meete to be chosen, when firste it is appointed to the all, being duly assembled to looke out such persons among the, & then the nūber of the most which agree, is taken by some of the wisest, with presenting and naming of the parties to be chosen, if none can alledge anie cause or default against them.

Gathe-  
ring  
voyces

Cho-  
sing.

The ordayning by some of the forwardest & wisest, is a pronouncing the with prayer & thanksgiuing, & laying on of hands (if such imposition of handes bee not turned into pompe or superstition) that they are called and authorised of God, & receyued

Orday-  
ning.

By God which authoriseth  
and sendeth.

By men  
which  
receyue  
and cō-  
firme  
the au-  
thoritie

By gathering voyces.

By or-  
dayning

With pray-  
ers and  
thankes-  
giuing.  
With pro-  
nouncing  
the called.

# The state of Christians. The state of Heathen.

Agreement and choise by householdes.

Intruding & shifting into home gouernment.

120 What agreement must there be in the householdes, for the gouernement of them?

There must be an agreement of Husband and Wife, of Parentes & Children: Also of Maister and Seruant, and likewise of Teachers & Schollers. &c.

This agreement betweene parentes and children is of naturall desert. and duetie betweene them:

But in the other there must be triall and iudgment of each others meetnes for their likinge and callinge, as is shewed before.

Also there must be a due countenaint betweene them.

120 How doe they shift and thrust themselves into home gouernment?

There is some disorder, wilines, or wrong in their agreement.

There is vnnaturall hardnes in the parentes towards the children: or the children doe refuse and cast off their parents.

They hide away their vntowardnes by some outward bragge and countenance.

By craft, feare or power, they vndermine them and bring them into bondage.

As for the countenaint here betweene husband and wife, we vnderstand not the countenaint which is in the communion of marriage, but that which is in the communion of gouernment. And this countenaint is broken if eyther do seeke the destruction of other, or doe persecute religion or goodnes: likewise also it is broken, if by keeping together the one can not hold the true religion through the vntowardnes of the other in a wicked and false religion. And therefore in such cases a brother or a sister is not in bondage but that the husband may depart from the wife or the wife from the Husband 1 Cor. 7. Yet this departing is not a breach of the countenaint of marriage, but of that communion in gouernment, through leaving one another for a good conscience.

# Definitions.

# Diuisions.

Agreement and choise by householde.

120 The gouernement of the Husbande is, his authoritie, lordshippe and chieftie ouer the wife, whereby he vseth her obedience and seruice, to partake vnto her the vse and graces of his authoritie and guiding.

The gouernment of Husbandes.

Parentes are persons authorisid ouer their children to rule them, by naturall desert of begetting and bringing them vp.

Parents

Maisters are persons authorisid ouer their seruantes to rule them, by couenant of some maintenance, wages, or benefite, for their bodily seruice.

Maisters

Teachers are persons authorisid ouer schollers to rule them, by couenant to haue maintenance or benefite by them, for the learning which they gette vnder their guiding.

Teachers.

*Triall of eche others giftes & meetnes is defined before, quest. 118.*

The couenant of Gouernement, is an agreement or partaking of condicions to hold the communion thereof, so long as it tendeth not to the confusion or destruction of eyther partie.

Couenant of gouernment.

Home gouernment.

By natural agreement, as betwene

Parents

Children

By couenant and choise made, as

Betweene husbande & wife.

Maisters and Seruantes, &c.

Let this Definition be equallie weighed, and it will appeare whether wiues may departe from their Husbandes, when the vntowardnes of the Husbandes in a false religion, and persecution withall, doeth driue them to seeke their safetie with true Religion and a good conscience.



# *The state of Christians. The state of Heathen.*

*Government by Superiours.*

*Guiding amiss.*

Hitherto of the entraunce and taking on vs the callings of  
gouernment; now foloweth the due execution of  
those callings.

121 How must Superiours execute their callinge by ruling their inferiours?

They must esteeme right and due.

They must vphould the same:

By appointing to others their duties.

They must take accountes.

122 How must they esteeme right and due?

They must be zealous for equitie and innocencie.

They must loue those and reioyseouer them, which doe their duties.

They must hate all vanitie and wickednes and be angrie and grieved therat.

121 How doe the wicked handle their gouernment amisse, and abuse the same for their pleasure and lustes?

They mislike the right, and fauour the wronge,

They leade others vnto wickednes.

They suffer and let them alone therein.

122 How doe they mislike right and due?

They make light thereof.

They loath it and take greefe therat.

They rest and please themselves in euill and wrong.

# Definitions.

# Diuisions.

Government by Superiours.

121 For the definition of rule & gouvernement, looke question 112.

Execution of their calling is a duetifnes in them, in partaking vnto them which obeye and serue them, the whole vse, and al the graces of their authoritie and guiding.

Execution of calling { By esteeming right and due.  
By upholding the same, { By appointing duties.  
By taking accounts.

Esteeming right and due in inferiours, is a duetie of their calling, whereby they are pleased with the worthines thereof, and feele or knowe the vse of the same.

Esteeming right. { Pleased with it. { Love and Loye.  
Zeale.  
Ielousie.  
Displeased with contrary { Hatred.  
Anger and Wrath.

122 Their zeale and Ielousie, is the estimation of right and dutie, for the worthines thereof: whiche prouoketh them to hasten the same, & to make it sure with all straightnes and watchfulnes.

Zeale

Their Loue and Loye is their high estimation of inferiours in their goodnes, whereby they yeelde them selues to them in one mutuall happines, and take them as precious and deare, which are so obedient and rulie.

Loue.

Their anger and hatred is their troubled disliking of the wickednes of inferiours, for the contrarietie thereof, to their iust guiding and authoritie, prouoking them speedily to redresse such wickednes, or if that can not be, to cast them off and forsake them.

Pained and anger.

123 How

# *The state of Christians. The state of Heathen.*

*Appointing and teaching duties.*

*Misleading and deceauing.*

123 How must they appoint vn-  
to others their worke and due  
tie?

**They must teach them.**

**They must direct them by their guid-  
ing and helpe.**

**They must giue them good example.**

124 How must they teach them?

**They must teach them the groundes  
of religion, and the meaning of the  
Scriptures.**

**They must exhort and behoort parti-  
cularly for reformation of their liues.**

**They must require thinges againe  
which are taught, by particular ap-  
plying and trying their guilt.**

123 How doe they misleade?

**They giue them vp to their igno-  
raunce, or deceiue and beguile  
them.**

**They forsake the vntoward or make  
them more aulke.**

**They goe before the in wickednes.**

124 How doe they giue them vp to  
their ignorauce, or deceaue and  
beguile them?

**They teache them heresies, or lette  
them alone therein, and withholde  
them from searching and learning  
the truth.**

**They incourage & strenghten the in  
wickednes by flatteringes and plea-  
singes: but discouraue from good-  
nes by taunts and threats.**

**They skoffe & mocke at their graces  
and knowledge, if they haue anye, or  
litle regarde their ignoraunce.**



# Definitions.

# Divisions.

Appointing and teaching duties.

123 Appointing of duties is that point of gouvernement, or dutifulnes in Gouvernours, whereby their inferiours haue their office and charge at their handes.

Appointing duties

By teaching.

By special directing.

Their Teaching is their dutifulnes in vnto the obedience of inferiours, to learne and knowe their duties.

Teaching.

Delivering the groundes of Religion and meaning of the Scriptures.

By interpreting and opening

The Wordes.

The whole meaning

The summe & whole matter brieflie laied out.

The methode and order.

The matter, as

The partes.

Proofoes.

Sentences.

Teaching

By gathering vpon it

Generall knowledge

Of Religion and holines

Of righteousness With men.

Applying to reforme

Skanning duties by Mouing affections

Comending, discomending.

Exhorting, dcherting.

Confirming the same.

By requiring agayne, and pinate applying.

By trying in practise.

124 The groundes of religion are the pronounced, written, or knowen lawes & doctrine of God, teaching vs the first necessarie and chiefe rules of our christian profession, whereof if one of them be denied or refused, it is the ouerthrowe of al religion, & of our whole redemption.

Groundes of Religion.

Applying is an examining or trying out of the liues of men by the trueth of Gods word, to make knowne the secrettes of their hartes vnto them, and their iust desertes for the good or euill that is in them, or proceedeth fro them.

Applying.

For the definition of Exhortation, looke quest. 110.

Dehorting is an edifying by sharpe & blaming words with threatnings of iudgement, to worke in their hartes a misliking of some vice and errour, with a hatred and griefe against it.

Dehorting.

Requiring agayne is a seconde or after teaching to confirme things which are taught.

Requiring agayne

# *The state of Christians. The state of Heathen.*

*Directing and taking accountes.*

*Forfaking and suffering wickednes.*

**125 How must they direct them by their guiding and helpe?**

They must guide the in the worshipping of God, as in the Word, Prayer, Thanksgiuing, &c

They must gather their Doubtes, Questions, and determine Controuersies.

They must particularise commaundes and tell them their dueties.

**125 How doe they forsake the vn-  
towarde, or make them more unke?**

They are a spirituall infection, and misleade others in a false worshipping and idol seruice.

They make them slauish to their decrees and traditions.

They force, controule and turne all dueties which waye they will.

**126 How must they take accountes?**

They must continually watch them by visiting and looking to them them selues, and by others helping vnto them.

They must trie out and search their state and behauiour by accusations and charging with witnesses.

They must reforme or recompense by rebuke or separation the wicked and unruly.

**126 How doe they suffer and let alone in their wickednes?**

They hide wickednes and shift it away, and seeke occasions of euill.

They ouerslippe wickednes and passe by the same.

They flatter and excuse them in their sinne.

Hitherto of the dueties of Gouvernours, now follow the  
dueties of submission vnto them.

*Directing and taking accountes.*

115 Their directing and guiding is a duetie of their gouernement, vling the obedience of others in following them, to do anie thing with them or after the.

Directing

To doo things with vs

To doo things after vs by our exaple.

In religion & worshipping God

In al other afaires

In doubties & controuersies to decide matters.

In busines to commaunde & tell them their dueties.

Guiding in the worship of God, is when they worship God with vs, and after our manner.

In the Worship of God.

Gathering voyces, doubties, &c. is a diligent inquirie of them: and determining controuersies, is an vling of their obedience to followe our iudgement in them, set downe by the words of God.

Deciding matters.

Particular commaunding and telling of duties, is a pronouncing with authoritie what we appoint them to do: whereby we vse their obedience to followe our will.

Particular commaunding.

Good example is a duetie of their gouernement in forwardnes before them, to shew vnto others, howe they should followe them, & doo anie thing after them.

Good example.

116 Our taking of accountes is a duetie of our gouernement, whereby we reckon with them, howe they do their dueties.

Taking accountes

In knowing right & due

In recompensing.

By Watching.

By examining.

Watching, is our continuall minding of them, whereby wee marke their obedience and seruice.

Watching.

Examining and trying, is a forceable talking of accountes, whereby we make knowne that which anie would hyde.

Examining.

Recompensing is a duetie of gouernement, whereby as they doo their dueties, so we giue them the name and the vse thereof in good or euill.

Recompensing.

*For rebuke and Separation, looke  
questoon 48.*



# *The state of Christians. The state of Heathen.*

*Submission. Esteeming Superiours.*

*Vndutifulnes. Despising superiours.*

127 what say you of the dueties  
of submission to Superiours?

They consist in esteeming them.

In honouring them.

In serving them.

128 How must we esteeme them?  
We must esteeme them in their Per-  
sones.  
Also in their Iustice.  
Also in their Goodnes.

129 How must we esteeme them  
in their persones?  
By reuerence.  
By thankfulness and bashfulness.

130 How must we esteeme the  
in their iustice?

By feare.

By zeale for their right.

By greefe for their displeasure.

127 How are inferiours vndutifull  
and faultie?

They despise their Gouvernours.

They make them a shame and a  
skorne.

They are vnruely.

128 How doe they despise them?  
They make light of their worthines  
Also of their will and pleasure.  
Also of their goodnes, and the gra-  
ces, and blessings which they may  
haue by them.

129 How doe they make light of  
their worthines?  
They are too homelie with them.  
They are bould and malepert.

130 How doe they make light of  
their will and pleasure?

They haue their hardnes and stout-  
nes of hart.

Also their dubbling and halting.

Also they rest and flatter them selues  
in their wickednes.

# Definitions.

# Diuisions.

## Submission. Esteeming Superiours.

127 Inferiours or persons governed are, which giue vse to their Gouvernours of their submission and seruice, and receyue the vse of their authoritie and guiding, and houlde this communion so longe, as it tendeth not to the confusion, or destruction of either of them.

Inferiours  
and sub-  
mission.

In esteeming them.

In dutiful  
nes there-  
on by

Honouring them.

By serving them.

Esteeming Superiours, is a dutie of submission, whereby we consent, that they are wor-  
thie and meete for to guide vs.

Esteeming

In their  
persons

Reuerence.

Bashfulness.

In their  
authority

In iustice.

In goodnes.

128 Esteeming them in their person, is whereby we are moued at their presence, and are stricken with their worthines, for their con-  
tinuall good example and due behauiour.

Esteeming their persons.

129 Reuerence is an estimation of them for their owne worthines, though we had not  
so deale with them.

Reuerence.

Bashfulness or shamefastnes, is a troubled disliking of our owne vnworthines, because  
of their presence, whom wee better accounte  
of then of our selues.

Shamefastnes.

130 Esteeming them in their iustice, is a  
dutie of submission, whereby wee take them  
to be meete and righteous Gouvernours.

Esteeming  
thē in their  
Iustice.

In Well doing

Fear.

Zeale.

In euil doing as griefe.

Feare is an Estimatiō of their Iustice, wher-  
by wee take heede to please them in all things,  
and abhorre to prouoke them against vs, be-  
cause we are sure, that they will recompence vs  
according to our deseruings.

Feare.

Zeale for their right is an highe estimation  
therof, for their wor thines, prouoking vs ear-  
nestlie to hasten and further the same, as fee-  
ling it our curse if they lose their right.

Zeale.

Griefe for their displeasure, is a troubled dis-  
liking of our wickednes, and iniurie done to  
them, whersby we feelee the hurt and daunger  
We are in, by their displeasure against vs.

Griefe.

# *The state of Christians. The state of Heathen.*

*Esteeming. Honouring. Humbling.*

*Despising. Shaming. Pride. Forsaking.*

131 How must we esteeme the  
in their goodnes?

**We** must loue them.

**We** must reioyse in their presense &  
wellfare.

**We** must hope and trust of their help  
in God.

132 How must wee honour  
them?

**Wee** must humble our selues before  
them.

**Wee** must seeke to them for their fa-  
uour and helpe.

**We** must be thankfull for their good-  
nes towardes vs.

133 How must we humble our  
selues?

**Wee** must shewe the lowlines of our  
hartes by our speach and behauiour.

**We** must be meeke in despising our  
right and wellfare.

**We** must be patient in abiding their  
chastising.

134 How must wee seeke to  
them for their fauour and helpe?

**We** must confesse our faultes and of-  
fences.

**Wee** must aske pardon and forgieue-  
nes,

**Wee** must complaine of our wantes  
and craue their helpe.

131 How do they make light of their  
goodnes, and of their graces & bles-  
singes which they may haue by them?

They haue their misgiuing from them.  
They are greeued and heauie before  
them.

They shrinke away, and doubt of  
their helpe.

132 How doe they make them a  
shame and a skorne?

They haue their loftines and pride  
or els too much slauishnes.

They forsake their goodnes and cast  
them of.

They esteeme their owne worthines  
and are vnthankfull.

133 How haue they their loftines  
and pride, or their too much sla-  
uishnes?

They will be gallant and lordlie, or  
ouer wretched in flattering.

They are stoute and stubburne.

They murmure or rage when they  
are corrected.

134 How doe they forsake their  
goodnes and cast them of.

They excuse and iustifie them selues  
in their faultes.

They are frowarde and wilfull in the  
same.

They challenge their deseruings.



# Definitions.

# Diuisions.

*Esteeming. Honoring. Humbling.*

131 Loue and Ioye is an estimation of the in their goodnes, whereby we yeelde our selues to them in one mutuall happines, & seeke their welfare before our owne.

Loue & Ioye

Esteeming in goodnes

Present

Loue. Ioye.

Coming

Hope. Trust.

Hope and Trust is an highe estimation of their helpe and fauour, prouoking vs to doo anie thing, wherein we haue assurance of their good will or promise.

Hope and Trust.

*Looke question 93.*

132 Honouring them is a duetie of submission, whereby wee set forth their worthines.

Honouring them.

In humbling our selues to them.

In vsing their goodnes.

Humbling ourselues, is an honouringe of them, by abasing our selues, according to our vnworthines and their excellencie aboue vs.

Humbling.

Inwardly { In meekenes. In patience. Outwardlie in homage.

133 Homage is an Humbling or Abasing of our selues in our behaiour towards them, as becometh their worthines, whereby they haue honour therein.

Homage.

Meekenes is an humbling or abasing of our selues, in despising our right and welfare, as vnworthie to haue or to seeke it at their hands, when they wittinglie withhold it.

Meekenes.

Patience is an humbling or abasing of our selues, gladlie to suffer their corrections as being meete for vs

Patience.

134 Seeking to them, is an honouring of the by shewing of our willing desire to vse their goodnes.

Seeking to them.

In faultes { Confessing faultes. Asking pardon. In other miserie or need. { Complaining of wantes. Crauing helpe.

Confessing faultes is a seeking to them for their fauour and good liking, by shewing wherein and howe greatlie we haue offended.

Confessing faultes.

Asking pardon is a seeking to the to haue our faultes forgiven vs, with an humble intreating them for the same.

Asking pardon.

Complaining and Crauing, is a seekinge to them by shewing wherein and how much we haue need of their helpe, with an humble intreating them for the same.

Complaining and Crauing helpe.

# *The state of Christians. The state of Heathen.*

*Thankfulness. Seruing. Learning.*

*Vnthankfulness. Vnrulines. Foolishnes.*

135 How must wee be thankfull?

We must acknowledge their goodness towards vs.

We must confesse the same in our words.

We must shewe kindnes and duetie againe.

135 How doe they esteeme their owne worthines and are vnthankfull?

They sette light and thinke skorne of good turnes and benefits.

They talke and vaunte of their deseruings.

They vpbraide them and are vnductifull.

Hitherto of esteeming and honouring Superiours: Now foloweth seruing of them.

136 How must we serue them?

We must learne of them.

We must obey them in our calling.

We must giue good accountes of our calling.

136 How are they unrulie?

They are foolish and ignoraunt.

They are disobedient.

They are maisterly and sett on their willes.

137 How must we learne?

We must gett the knowledge of such things as they teach vs, and refozme our selues by them.

We must followe them guiding vs.

We must followe their example.

137 How are they foolishbe and ignoraunt?

They are dull and deceaued.

They become more vntoward and auke.

They are contrarie and against them in vnlike behauiour.

138 How must we followe them guiding vs?

Wee must worshoppe God by their guiding, and daylie keepe the meetings thereto appointed.

Wee must yeeld and stand to their iudgements, and debatinges of matters by the word of God

Wee must take and fulfill our taske and dueties at their appointing.

138 How are they vntoward and auke?

They houlde a superstitious or falso worshoppe with them.

They are froward and contentious.

They are vnprofitable, and bring losse or disuantage.

# Definitions.

# Diuisions.

87

*Thankfulness. Seruing. Learning and following.*

135 Thankfulness is an honoring of them by abasing our selues for the good we haue by them, whereby wee take our selues indebted vnto them and vnable to make them amendes.

Thankfulness to the.

In acknowledging goodnes.

In dutifulnes for the same,

Gining thanks

Kindnes and dutie againe.

Acknowledging goodnes is a full consent and conscience thereof, by mindefulnes and examining of their particular good turnes towards vs.

Acknowledging their goodnes.

Gining thanks is a witnessing or shewing of their deseruings, whereby wee confesse their goodnes towards vs, and our vnworthines.

Gining thanks.

Kindnes or dutie againe, is a thankfulness in pleasuring them for all the goodnes which they haue shewed towards vs.

Kindnes and dutie againe.

136 Seruing them is a dutifulnes in giuing to Supercious the vse of our calling and giftes, with earnest endeour to pleasure and profite them.

Seruing them

By learning of them.

By obedience thereto.

In our calling.

In accounts thereof.

Learning of them, is the seruice of our minde and vnderstanding, whereby we vse their goodnes in teaching vs, that wee may knowe our duties, and do thereafter.

Learning of them.

By getting knowledge.

By vsing the same to followe

Their guiding.

Their example.

137 Knowledge of our duties, is the right iudgement and wisdom we should haue, whereby we should haue all things sought and founde out belonging to our calling.

Getting knowledge by them.

Following them guiding vs is a dutie of submission in vsing of their gouernement, to put in practise anie dutie by their particular appointing, or as we see them to go before vs.

Following them guiding.

Following their example, is an vsing of their godlie life, to frame our owne liues accordingly.

Following their example.

138 The worship of God, and the meetings for the same, are defined before.

Yeelding and standing to their iudgements, is a dutie of submission in vsing of their iudgements, and aunsweres to learne what is truth and meete in anie matter, to followe the same.

Yeelding to their Iudgements.

For Taking and fulfilling our taske & duties, look number 146.

M

139 Howe



# The state of Christians. The state of Heathen.

Obedience. Counsaile, Forwardenes. Due Working.

Disob. Rashnes. Backwardnes. &c.

139 How must we obey them  
in our calling?

We must take counsaile.

We must be forward theron.

We must doe all things in their due  
manner.

140 How must we take coun-  
saile?

Wee must attend and watch to our  
dueties.

Wee must remember and count the  
same.

We must foresee & purpose what to  
doe.

141 How must we be readie  
and forward vpon counsaile?

We must desire to doe our duties,  
with hope and trust of obtaining our  
desires.

We must haue zeale & courage there-  
to.

We must be ioyfull and comfortable  
therin.

142 In what manner must wee  
doe our duties.

We must be active and skilfull.

We must labour and worke.

We must be steadfast and constant.

143 What skill or actiuenes is  
required?

Wee must order thinges by their  
times and course.

Also by their measure of worke.

And we must be handsome and tydie  
in our worke.

139 How doo they disobey them in  
theyr calling?

They doo thinges in lightnes and  
rashnes, or with subteltie and craft.  
They are backward and vntoward.  
They haue their euill handling and  
marring of matters.

140 How are they light and rash in  
their doings?

They haue their carelesnes and dul-  
nes.

Also their forgetfulnes

Also their vnwarines and headines.

141 How are they backward and  
vntoward?

They haue euill will to their duties,  
with shrinking and doubting to goe  
forward.

They are coulde and doe better  
things by halues.

Their duties are wearisome and  
irksome vnto them.

142 What euill handling and mar-  
ring of matters haue they?

They are vnfit and vnskillfull.

They are idle and slothfull.

They are wauering and giue ouer.

43 How are they vnfit and un-  
skillfull?

They are disordered and do thinges  
by hazard.

They haue their disvantage.

They are vntydie and boysterous.

# Definitions.

# Diuisions.

Labour. Stedfastnes.

Idleness. Vnconstancie.

144 What labor is required?

We must vse our force and might.  
We must be speedie and quicke.  
We must be painfull and straitte that  
nothing fayle.

144 Howe are they idle and slothfull?

They haue their weaknes and fainting.  
Also their slacknes and slownes.  
Also their loathing and letting.

145 What stedfastnes and constancie is required?

We must be patient whatsoeuer successe we haue.

We must preuaile & gather strength.

We must finish & dispatch our work.

145 Howe are they wauering and vnconstant?

They are discouraged if anie thinge miscarie.

They shrinke and faile by their backwardnes.

They loose their labour and mysse of thier purpose.

¶ For the Definitions and Diuisions of all these before  
from number 138. vniill number 146. Look the  
number 100. to the number 107.

M 2

146 What

# *The state of Christians. The state of Heathen.*

*Accountes of calling. Dutie of goodnes.*

*The wicked masterlie, cursed and vngracious*

146 What accountes must we make of our calling?

We must cleare our selues from all accusation and suspicion of euil.

We must shewe and appere our faithfulness.

We must fullfill our taske.

*Hitherto of bounden duties.*

147 What be the more free duties?

They are concerninge other mens persons, in goodnes towards them.

O: concerning our owne.

O: concerning outward furniture.

148 What be the duties of goodnes towards others?

They be eyther in esteeming them.

O: in honouring them.

O: in pleasuring them.

149 How must we esteeme the?

Wee must esteeme them in their person.

In their goodnes.

And in their miserie.

150 How must we esteeme the in their person?

By reuerence.

By shamefastnes.

146 How are they masterlie, and obstinate in their wickednes?

They excuse and iustifie their faults.

They hide their vnfaithfulness, and shifte it away.

They faile of their work & duties, and do them by halues.

*Hitherto of abuse in gouernment.*

147 What abuse is there of freedom and libertie?

The wicked are cursed and vngracious to others.

Also to them selues.

Also they marre & spoile all thinges.

148 How are they cursed and vngracious to others?

They despise them.

They shame them or make them a skorne, so much as lieth in them.

They are hurtfull and mischeuous.

149 How doo they despise them?

They haue respect of persons.

They cast them of, and make light of their worthines.

They forsake them in miserie.

150 How doo they respect persons?

By flauish abasing, by wondring, or by disdaine.

By bouldnes and malepertnes.



## Definitions.

## Diuisions.

Accountes of calling. Duties of goodnes.

146 Giuing accountes is our obedience in seruing them, whereby we make a good reckoning, of all dueties towardes them.

Accountes { In words { In clearing our selues.  
By shewing our faith-  
fulnes.  
In deeds by fulfilling tasks.

Clearing of our selues is a giuing of accountes, whereby we discharge our selues of all things wherewith wee are, or might seeme to be charged.

Clearing.

Shewing faithfulness, is a giuing of accountes whereby they marke and perceiue, that we keepe trust and credite with them.

Faithfulness.

Fulfilling taske is an accounts in our deeds, discharging vs of that worke and seruice which they appointed vnto vs, because we haue duellie dispatched the same.

Fulfilling taske.

147 Goodnes towardes others is our righteousness in yeelding and applying our selues vnto them to their behoofe rather then to our owne.

Goodnes { By esteeming and accounting.  
By dutiful- { In honouring them.  
nes thereon { In pleasuring them.

148 Esteeming them is a dutie of our goodnes, whereby we iudge and take the, as worthie thereof, and yeelde our selues to them.

Esteeming them { In prope- { In their persons.  
rity { In their goodnes.  
In mis- { Greefe, mercie and  
erie { compassion.

149 Esteeming them in their person is a dutie of goodnes whereby we yeelde our selues to them, for their owne cause and worthines though wee had no good by them.

Esteeming person { Reuerence.  
Shamefastnes.

150 Reuerence is an estimation of them for the image of God in them, or for some shewe of his excellencie.

Reuerence.

Shamefastnes is a troubled disliking of our vnworthines, which we feele the more by the shewe of their excellencie.

Shamefastnes.

# *The state of Christians. The state of Heathen.*

*Esteeming. Honouring. Humbling.*

*Despising. Forsakeing. Shaming. &c.*

151 How must we esteeme them in their goodnes?

By loue towards them.

By ioy in their presence & fellowship.

By hope and truste of their fauour towards vs.

152 How must we esteeme them in their miseries?

By mercie and compassion.

By partaking their grieffe.

By partaking their shame.

153 Howe must we honour the?

We must humble our selues to them.

We must seeke to them, and request them for their fauour and helpe.

We must be thankfull.

154 How must we humble our selues to them?

By lowlines in speech & behauiour.

By meekenes in pleasing them.

By gentlenes in sparing them.

155 How must we be lowlie in speech and behauiour?

By bling reuerent names and speech towards them.

By courtesie and homage.

By wayting and ministring.

151 How do they cast them of and make light of them?

They haue their misgiuing & anger.

Also their enuie and greefe.

Also their shrinking & withdrawing.

152 How do they forsake them in miserie?

They are sauage and vnmercifull.

They are gladd and merie in their euils.

They disdaine them and thinke i korne of them.

153 How do they shame them, or make them a skorne?

They haue their loftines and pride, or their slauish pleasing.

They forsake their goodnes and cast them of.

They esteeme their owne worthines, and are vnthankfull.

154 How are they proude, or slauish in pleasing?

They are gallant and lordly, or wretched flatterers.

They are stoute and wilfull.

They are disdainefull and spightfull.

155 How are they gallaunte and lordly.

They raile, mocke and iest, or otherwise abuse them by speech.

They are to homelic, vncourteous, or barbarous.

They are nice and strange.

# Definitions.

# Diuisions.

Esteeming. Honouring. Humbling.

151 Esteeming them in their goodnes, is our duetifulnes in yelding our selues to them, for some communion of graces or dueties which we haue with them.

Esteeming the  
in goodnes

Loue.

Ioye.

Loue is an Estimation of them, in their goodnes, whereby we yeeld our selues to them in one mutuall happines.

Loue.

There is also a loue of our enimies, which is but an estimation of the shewe of some excellencie of God in them, whiche driueth vs for the Lordes cause to seeke their welfare. These we can not loue in their goodnes, being wicked, nor yeelde our selues to them in one mutuall happines.

Loue of our enimies

Ioye is an estimation of them, whereby wee feele the blessings and graces wee haue by the, how much they further our happines.

Ioye.

The definitions of Hope and Truſt looke before.

152 Mercie is a troubled disliking of their miseries as if they were our owne.

Mercie.

Partaking griefe is a feeling with them, of the hurtles and daungers they are in, as if they were our owne.

Griefe.

Partaking shame, is a troubled disliking of that vilenes they are in, as if it were our owne.

Partaking shame.

153 Honouring is a duetie of goodnes towardes them, whereby we set forth their worthines.

Honouring.

By highlighting  
our selues to  
them

For their  
worthines  
For agree-  
ment

Reuerent speech.  
Courtisie and  
Ministring.

Meekenes in pleasing.  
Gentlenes in sparing.

By using their goodnes.

Humbling our selues is an honouring of them by abasing our selues, according to our vnworthines which we feele in comparison of them.

Humbling.

154 Lowlines is an humbling or abasing of our selues, whereby wee preferre them before vs.

Lowlines.

155 Courtisie or ciuilitie is an humbling or abasing of our selues in our behauior towardes them, as becometh their persons, or desertes at our handes.

Courtisie.

Ministring is a duetie of humbling or abasing, whereby we applie our selues to helpe & serue them as their neede is.

Ministring.



# *The state of Christians. The state of Heathen.*

*Meekenes. Gentlenes, Vsing goodnes.*

*Stroutnes. Spitefulnes. Forsaking.*

**156** How must we please them  
in meekenes towards them?

By yeelding to their request, or opi-  
nion.

By pardoning them ante thinge.

By appeasing them being angrie.

**157** How must we spare them in  
gentlenes?

We must be milde in talke or rebuke.

We must forbear their infirmities.

We must be patient in their iniuries.

**158** How must we seeke to the  
for their fauour and helpe?

We must complaine of our wantes,  
and craue their helpe.

We must confesse our faultes and  
offending of them.

We must aske pardon & forgiveness.

**156** How are they stout and wilfull?

They are contentious and churlish.

They are scarce and furious.

They make trouble and prouoke  
others.

**157** How are they spitefull?

They are waywarde and bitter in  
talke and rebuke.

They stomacke infirmities and seeke  
vantage against others.

They are malicious & seeke reuenge.

**158** How doo they forsake their  
goodnes, and cast them off?

They match and compare them sel-  
ues with them, and skorne their  
helpe.

They excuse & iustifie their faultes.

They are froward therein.

# Definitions.

# Diuisions.

Meekenes. Gentlenes. Vſing goodnes.

156 Meekenes is an humbling or abating of our ſelues in deſpiling our right or welfare, as vnworthie to holde or ſeeke it with their diſpleaſure.

Ycelding to them is a duetie of meekenes, fulfilling their deſire and ſuite, though it bee againſt our ſelues.

Pardoning is a duetie of meekenes in receyving them to fauour, and ſhewing our loue, as if they had not offended vs.

Appealing their anger, is a duetie of meekenes in vſing ſofte wordes and kinde behauiour to get their fauour in their wrongfull diſliking of vs.

157 Gentlenes in ſparing is a duetie of humbling or abating our ſelues gladiie to ſuffer their vntowardnes and weakenes, though it be againſt our ſelues.

Mildnes in ſpeache is a duetie of gentlenes in applying of our wordes to their liking, though it be againſt our ſelues.

Patience is a duetie of gentlenes in ſparing and forbearing them, dealing wrongfullie againſt vs.

Forbearing infirmities is a duetie of gentlenes in ſparing of them in their vnaduſed or vnwilling dealing againſt vs.

Forbearing iniuries, is a duetie of gentlenes in ſparing of them in their wilfull dealing againſt our knowen right.

158 Seeking to them, is an honouring of the by ſhewing of our willing deſire to vie their goodnes.

Coſeſſing faultes is a ſeeking to them for their fauour and good liking, by ſhewing wherein and howe greatlie we haue offended.

Asking pardon is a ſeeking to the to haue our faultes forgiuen vs, with an humble intreating them for the ſame.

Complayning and Crauing, is a ſeeking to them by ſhewing wherein and how much we haue need of their helpe, with an humble intreating them for the ſame.

Meekenes in } By yeelding.

pleaſing } By appeaſing anger.

Yeelding } To requeſt { Of ſuite.

Of pardon.

To him that ſtriveth for his opini

Pardoning.

Appeaſing.

Gentlenes in ſparing } By mildnes, { Infirmities.

By patience in forbearing } Iniuries.

In talke.

Mildnes in ſpeache } In rebuke and admoniſhment.

Patience.

Forbearing infirmities.

Forbearing iniuries.

Seeking to them. } In faultes { Coſeſſing faultes

Asking pardon.

In other miſerie or need. } Complayning of wantes.

Crauing helpe.

Coſeſſing faultes.

Asking pardon.

Complayning and Crauing helpe.

98  
*The state of Christians. The state of Heathen.*

*Thankfulness. Pleasuring. Teaching.*

*Vnthankfulness. Harming. Corrupting.*

159 How must we be thankfull?  
We must acknowledge their good-  
nes.  
We must confesse the same.  
We must shewe kindnes and good-  
nes againe.

160 How must wee pleasure  
them?  
By prayer for them.  
By directing and furthering them.  
By maintayning them.

161 How must wee direct and  
further them?  
By teaching and counsayling.  
By ayding and moderating.  
By our example.

162 How must wee teach and  
counsayle them?  
We must vse mutuall conference and  
edifying in the Scriptures.  
We must exhort and comfort.  
We must rebeye and reuke.

159 How are they vnthankfull and  
esteeme their owne worthines?  
They sette light by and thinke skorne  
of their good turnes and benefits.  
They talke and vaunt of their deser-  
uings.  
They vpbrayde them and are vndu-  
tifull.

160 How are they hurtfull and mis-  
checious?  
They curse and wish euill vnto them.  
They misleade and hinder them.  
They forsake them and faile them,  
when they should helpe them.

161 How do they mislead and hur-  
der them?  
They corrupt them and hould them  
in their error and ignorance.  
They trouble or withdrawe them  
from their ducties.  
They are captaines and ringleaders  
to mischeefe.

162 How do they corrupt them, &  
holde them in error and ignorance?  
They stand and reason to withdrawe  
and peruert one an other.  
They incourage & strengthen in wic-  
kednes by flatterings and pleatings.  
They discourage from goodnes by  
tauntes and threatates.



# Definitions.

# Diuisions.

Thankfulness. Pleasuring. Teaching.

159 For the Definitions and Diuisions in this number 159.  
looke number 135.

160 Pleasuring them is a duetie of goodnes and charitie towards them, whereby wee doo them good.

Prayer for them, is a seeking to God for his helpe and blessing vpon them, by shewing wherein and howe much they haue neede of his helpe, with an humble intreating him for the same.

For Directing, looke number 125.

Furthering is a duetie of goodnes, whereby they gette vantage, and are profited by vs.

161 For Teaching and Counsaill, looke number 125,  
and number 53. And also 47.

Ayding and helping is a duetie of goodnes, whereby we vse meanes or indeuour our selues to remedie their wantes and necessities.

For Moderating and example, looke number 125.  
and number 19.

162 For Conference and Edifying, Also for exhorting  
and deborting, looke number 110, and 124.

Cōforting is a duetie of goodnes towards them, whereby we vse kinde wordes and full of godlie hope, either to remedie greefe or impatience, or to make them more gladde and comfortable.

Pleasuring them { Secrete by prayer for them.  
By directing and furthering them.  
By maintayning the.

Prayer for them.

Directing & furthering { In word by { Teaching.  
Counsell.  
In deepe { By ayding, moderating  
By example.

Ayding and helping.

Comforting

100  
*The state of Christians. The state of Heathen.*

*Maintayning others: Also our selues.*

*Fayling others: Also them selues.*

163 How should we maintayne them?

163 How doo they faile and forsake them?

By iudging and defending their person and cause, and reconciling parties

They reproch, condemne, and betraye them.

By giuing and lending and suertishippe, as they haue neede.

They are vnkinde, harde, and pinching, and lende vpon vsurie.

By visiting and ministring to them in their distresse, though it cost vs our liues.

They haue their straungenes, nicenes, and loathing.

*Hitherto of dueties concerning goodnes towards others.*

Hitherto how they are a curse and vngracious to others.

164 What duties are for our owne persones?

164 How are they a curse and vngracious to them selues?

We must defend and maintayne our state and welfare.

They faile and are wanting to them selues.

We must vse it comf. able, and remedie our grieues.

They are their owne greife, and increase their miserie.

We must vse it seemelie & honorably, as becometh Christians.

They shamfullie abuse their welfare, and make them selues vile.

165 How must we defende our state and welfare?

165 How doo they faile, and are wanting to them selues?

By withstandinge the violence of the enemy, when it is for Gods glorie.

They miscarie or perishe through shrinkinge, or through wilfull in-daungering them selues.

By bouldnes in answeringe and pleading our cause.

They are fearfull or ouermatched in holding their cause, & betraye y same

By assailing the enemy with force, when the cause requireth.

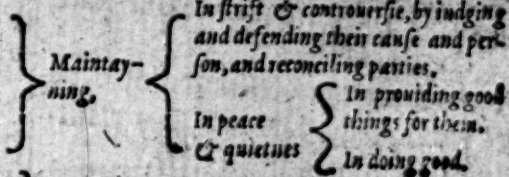
By flight or other vnwarines, they betraye their safetie or welfare.

# Definitions.

# Diuisions.

Maintayning others: Also our selues.

163 Maintaining is a duetie of goodnes & pleasuring them, whereby thei want no helpes nor furtherances of their welfare, so much as lyeth in vs.



Iudging their cause is an assurance or conscience of their right and innocencie, whereby we determine accordingly.

Iudging.

Defending is a mantaining of them in strift by vsing of lawe, power or strength, to vphoulde their right.

Defending.

Reconciling is a dutie of goodnes in iudging and determining their cause, whereby the parties offended, do willingly agree and strue no further.

Reconciling.

Providing things, is a duetifulnes in vsinge meanes to haue them readie, that we may bestowe them.

Providing.

Giuing or liberalitie, is a duetie of goodnes, whereby we bestowe good things vpon them without their cost.

Giuing

Lending is a dutie of goodnes in laying out and bestowing of our goods to their vse, vpon trust or assurance of payment agayne.

Lending

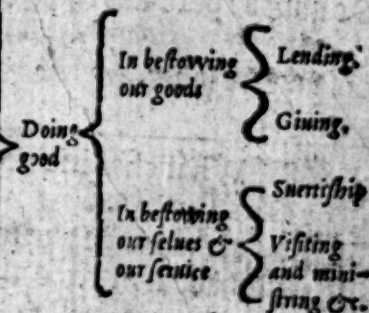
Suertiship is a warranting of their faithfulness to wardes others by standing bounde in their behalf, vpo trust of their faithfulness towards vs.

Suertiship.

For ministering, looke num. 155.

Visiting is a duetie of goodnes in partaking vnto them the vse and comfort of our presence and companie.

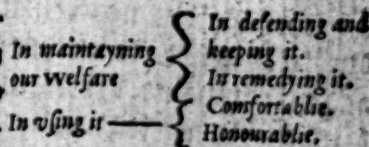
Visiting



164 Defending and mantayning our state & welfare is a dutie of pleasuring & helping our selues by all lawfull meanes.

Defending

Duties for our selues



165 Withstanding is a strift against enemies, whereby we defende our selues, vpon trust of some ablenes in God to resist them.

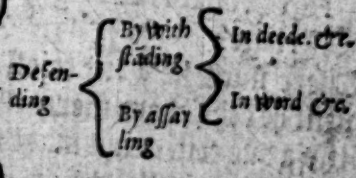
Withstanding

Pleading our cause is a defending of our right, making it known by prooffe & examination.

Pleading

Assayling is a strift against enemies, firste prouoking them to defende themselves.

Assayling





# *The state of Christians. The state of Heathen.*

*Duties of Comfort, Seemliness, Chastitie.*

*Wretchednes. Vilenes. Vnchastitie*

166 How must we vse our state comfortable?

We must vse the blessings of God both mutuall and seuerall, as a remedie against dulnes and greefe. Also against weaknes and wearines. Also against hurt, or vncomelines.

167 How must we vse our state seemelie and honorable?

We must refraine from lawfull pleasures, as there is neede, and bide our lustes.

We must be pure and chaste.

We must be sober.

168 What chastitie and purenes must we vse?

We must vse mariage duellie.

We must haue no filthy thoughtes nor lustes.

Neither wordes nor behauiour, nor outward helpes to further the same, as, euill companie, excesse in eating & drinking, brauerie, nicenes, &c.

169 What is the right vse of mariage?

There must be a due triall and iudgment of eche others meetenes.

Also a due couenaunt made on all parties.

Also a due toyning in martage.

166 How are they a greefe and miserie to them selues?

They cast them selues into further heauines and care.

They pine away or breake them selues, with fasting and toiling.

They increase their disease & beastlines.

167 How are they shamefull and vile?

They pamper & cherish them selues.

They are vnchaste and filthy.

They are giuen to wantonnes and pleasures.

168 How are they vnchaste and filthy?

They abuse mariage.

They haue filthy thoughtes & lustes. Also wordes and behauiour, & outward helpes to further the same.

169 How doo they abuse mariage?

They are deceaued by some foolish fancie, & drawne together for some worldlie cause.

By shifting and wilines, or some wicked bondage, they make the matche sure.

They come together by some wrong and disorder.

# Definitions.

# Divisions.

*Duties of Comfort, Seemlines, Chastitie.*

166 Vsing our state comfortable is a bestowing or applying of the giftes and graces of God to haue the full ioye and glorie of the same. } Vsing state comfortable.

Remedying of dulnes, greefe, weakenes, wearines, hurt, and vncomelines, is an vsing of such blessings and graces of God, as may take them away. } Remedying want of comfort.

167 Vsing our state seemelie and honourable, is a bestowing and applying of the giftes and graces of God, to haue our full reuerence and honour thereby. } Vsing state honourable { In abstinence { In nature, as lust, appetite, delights, ease. &c. In other pleasures. In moderation { By purenes & chastitie. By sobernes.

Refrayning and abstinence is a dutifulnes in disliking and refusing such pleasures as beeing lawefull in them selues, yet by some occasion are vnmeet for vs. } Abstinence.

Moderation is a dutifulnes in gouerning pleasures, that we exceede not measure and honestie. } Moderation.

168 Purenes and chastitie is a moderation of naturall lust, that no filthines be in vs. } Purenes & chastitie { In marriage { By preparing thereto. In single life { By due ioyning.

169 Mariage is a lawfull ioyning and fellowship of the husbände and wife, as of two in one fleshe, by partaking the vse of eche others loue, bodie, and giftes, in one communion of duties: and especiallie in generation and bringing vp children. } Mariage { By preparation thereto { By trial of meetnes in the parties to be married. By a due ioyning. By a due ioyning.

Trying their meetnes is a takinge of accounts with our selues and others to haue warraunte of the same, by a right iudgement of the, in those things which we haue knowne and seene by them. } Trying their meetnes { By nature { Sexe, age, kindred. Personage to our liking. By nurture & bringing vp { Godlines. Meetnes by trade.

The Definitions of Sexe, age, kindred, persons, looke for in our table of Nature.

# The state of Christians: The state of Heathen.

Meetees. Couenant. Ioyning in mariage.

Shifting. Wrong. Disorder in mariage.

170 What triall of their meete-  
nes must there be?

They must be twoo onely, the man  
and woman, which for age, sexe and  
kinred are meete eche for other.

They must be meete for eche others  
liking in behauiour and personage.

They must be meete for eche others  
state and calling.

171 What couenant must ther be?

There must be a betrothing of eche  
to other.

Also an espousing of the parties by  
witnesses.

Also an agreemente of parentes or  
friendes, if the parties to be married  
by vnder their full power & gouernmēt

*But if not, & the parentes or friendes  
be froward and none of the church,  
the marriage of the godlie is not in bon-  
dage to their agreement.*

172 How must they be duellie  
ioined in mariage?

Their betrothing & espousing must be  
further made known vnto witnesses.  
Their friendes must be glad and re-  
ioyce together, in some ioyefull and  
seemelie maner.

They must giue the vse of their bodie  
for generation of children eche to  
other, and must not giue that vse of  
their bodies nor anie token therof to  
anie other, while they liue together,  
and lawfull diuorcement with deathe  
may not followe.

170 How are they deceaued, and  
drawne away by their fancie, &c?

They fall to all filthines, as incest  
buggerie, filthines with beasts, & vn-  
timelie matching &c. or else forbid  
mariage altogether to some persons.  
They take them meet for their luste,  
as for beautie, riches, or for some  
outward countenance or benefite.  
They trouble and hinder their state  
and calling.

171 How do they make the match by  
shifting, wilines or some wicked bo-  
lage?

They gett a promisseche of other by  
forcing, or by some craft & flatterie,  
Likewise in espousing there is some  
such craft, wrong and disorder.

Also the parentes by craft, feare or  
power doo bring them together: or  
they are stolen or withdrawe them  
selues from the authoritie of their  
parentes in that mater.

172 How do they come together by  
some wrong and disorder?

They haue graunt of secret licenses  
to marie, or their popish banes are  
asked in churches, and without a  
ringe and babling praiers, and the  
minister to marie them they can not  
be married. And so they make it a sa-  
crament,

They haue their feastes, dauncings, &  
vaine pleasures in heathenish wise.  
By rape, force, fornication or adulte-  
rie, or by vnlawfull diuorcementes,  
&c. they defile mariage.



# Definitions.

# Diuisions.

*Meetnes. Couenant. Ioyning in mariage.*

170 Their meetnes ech for other is their state or blessing of God vpo them, wherby they are both most redie and prepared for the vse eche of other, both for liking and calling. } Meetnes.

Meetnes for liking, is the blessing & grace which they haue of behauour, personage, and comelines, not to be disliked as vnmeete for eche others degree. } Meetnes for liking.

Meetnes for calling is the blessing and grace which they haue, whereby eche others calling and skill may serue sufficientlie to their mutual maintenance and profite. } Meetnes for calling.

*For meetnes by godlines, looke num. 118*

171 The couenant of Mariage is an agreement or partaking of conditions, to holde the communion thereof, so long as death or lawfull separation and diuorcemēt doth not breake it.

Couenāt

At mariage  
to giue

Before ma-  
riage

No vse of their bodies for gene-  
ration to others.

Not token thereof.

In the } Betrothing.

parties } Espousing.

In friendes as their agreement.

There is also a couenant before mariage as by bethrothing, espousing, and agreement of friends and kindred.

Bethrothing is a couenant betweene the parties to be married, wherby they giue their troth that they will and shall marrie together, except some lawfull vnmeetnes and disliking eche of other do hinder it in the meane time. } Bethrothing.

Espousing is a couenant betweene them, whereby they are pronounced before witneses, to giue them selues, and to be giuen eche to other to become husband and wife. } Espousing.

172 Making it further knowne is the professing and shewing thereof, whereby it is further founde out and manifest. } Making it further knowne.

Gladnes and Ioye of friends, is a blessed partaking of the vse and comfort of eche others preience & compauiē, with mirth & feasting, for the blessing of God towards them in that mariage. } Gladnes in meeting of friends.

*The Mariage and Ioyning it selfe,  
is defined before num. 169.*

# The state of Christians. The state of Heathen.

Sobernes. Profitablenes. Saving.

Wantonnes. Vnthriftines.

173 What sobernes must we vse?

We must haue no wanton thoughtes nor delightes.  
neither wordes nor behauiour.  
neither outward helpes to further the same.

*Huberto of free duties concerning persons.*

174 What be the duties concerning goods and furniture?

They consist in getting, and increasing furniture and goods.  
In sauing them being gotten.  
In doing right vnto others about them.

175 How are we to gett and increase thinges?

By our callinges in studies of learning.  
By worke of bodie in sciences and craftes.  
By the maner of laboring in these, as appeareth before.

176 How are we to saue thinges?

By placing and counting them, that they be not lost.

By mending and dressing the before they be marred.

By spending and bestowing them without any wast.

173 How are they giuen to wantonnes and pleasures?

They haue their wanton thoughtes, delightes, wordes & behauiour, also the outward helpes to further the same: as euill cōpanie, excesse in eating & drīking, brauerie, nicenes, &c.  
Hitherto of the abuse of freedom in vndutifulnes to persons.

174 How are they vndutifull in goods and furniture?

They are vnprofitable, and line vp on others.  
They are vnthriftie, and their goods goe to decaye.  
They do iniurie and wrong.

175 How are they vnprofitable, and line vpon others?

They are vntaught and without learning.  
They haue no trade nor occupation.  
They haue their euil handling and marring of matters.

176 How are they vnthriftie, and lett their goods goe to decaye?

They cast and laye thinges disorderlie, and are carelesse of them.

They spoile and marre them.

They wast and lauish them awaye.

# Definitions.

# Diuisions.

Sobernes. Profitablenes. Sauing.

173 Sobernes is a moderation of Ioye and delight, that no wantonnes be in vs, neither in thought, worde, nor behauiour.

Duetifulnes concerning goods and furniture is our righteoufnes in vsing them, and occupying our selues about them for profite and benefite.

Sobernes { Inward. { In speache.  
Outward { In behauiour and furniture.  
Duetifulnes in goods { By getting them.  
By sauing them being gotten.

174 Getting and increasing goodes, is a duetic of vsing the blessings of God, vnto further vantage and gaine.

Getting { By labor in our calling { In studies of mind as the artes.  
In work of bodie as sciences and trades.  
By the maner of labouring, as before.

Our calling is our appointed charge and maner of life in some honest worke wherein we are daile to labour as we may best profite therein.

Callings.

175 Studies of learning are callings wherein the minde laboureth to inable vs with knowledge and wisdome, the better to gouerne and reforme vs in all dueties.

Studies of learning.

Trades & sciences in bodily worke, are callings wherein the bodie also laboureth by skillfull and diligent stirring, to make or do somewhat for liuing and maintenance.

Trades and Sciences.

For the maner of labouring, looke numb. 100.

176 Sauing goods, is a duetic of profitablenes whereby wee vse means that goods gotten, may be wel kept.

Sauing by { Keeping fro the losse { By reckoning and Counting.  
By placing.  
Bestowing and vsing wel { By spending without waste.  
By mending hurt and vncomelines.

Keeping from losse is a sauing of them by a diligent watchfulnes, to make them sure, and to haue them readie when neede requireth.

Keeping from losse.

Counting them is a sauing of them by the helpe of their number. Likewise placing by helpe of their place.

Counting and placing.

Bestowing them is a sauing of them by heedines to haue the full vse and benefite by them.

Bestowing.

Spending is a varie bestowing of them, as they may reache furthest and last longest in profitinge our selues and others.

Spending.

Mending them is a sauing of the by remedying their hurt as there is neede. Likewise dressing is in remedying the foulness or vncomelines.

Mending and dressing.



# *The state of Christians. The state of Heathen.*

*Righteousnes. Faithfulnes. Innocencie.*

*Vnrightheousnes. Falsehoode and wronge.*

177 How must we do right vnto others in goods and furniture? We must deale faithfullie with them. Also innocentlie in agrement and councaunt.

Also vprightlie in generall equitie.

178 How must we deale faithfullie?

We must paye our debtes, and keepe our promise.

We must restore that which is borrowed.

We must deale truelie with other mens goods, being in our handes or keeping.

179 How must we deale innocentlie in agreement and councaunt?

We must bargaine, buye or sell, with equall vantage in price and stuffe: as by goodnes of stuffe, by weight, number, greatnes, measure, time.

We must do our work for our wages.

We must giue the wages for worke.

180 How muste wee deale vprightlie in generall equitie?

We must permitte vnto euerie one their libertie and goods without roberie and oppression.

We must not steale nor beguile with craft.

We must make amends, when we haue hindred or defrauded anie.

*Hitherto of the generall duties of righteousness with men.*

177 How do they iniurie and wrong vnto others?

They are vnfaithfull and deceitfull. They are hurtfull and oppressours of others.

Thei ar vniust & comon doers of wrog

178 How are they vnfaithfull & deceitfull?

They are bankrupt and breake promise

They borrow, and restore not againe. They defraude, cousin, or beguile men of their goods.

179 How are they hurtfull, and oppressors of others?

They bargaine, buye and sell to the losse of others, as by euil ware, false weight, euil measure, tale and count. They are deceitfull laborers, & work by halues for their wages.

They giue wages by halues, or keepe it wholie backe.

180 How are they vniust and common doers of wronge?

They are exactors, robbers, and oppressours.

They are theeues and pilferers.

They holde what they haue euil gotten, and count it their owne.

*Hitherto of generall vndutifulnes towards men.*

# Definitions.

# Diuisions.

Righteousnes. Faithfulnes. Innocencie.

177 Doing right to others in goods & furniture, is a duetifulnes whereby we yeelde vnto them their due therein.

Doing right } By faithfulness.  
By innocencie.

Faithfulnes is a duetie of righteousness and Iustice in keeping our trust and credite with anie.

Faithfulnes } Keeping trust } In debts & borrowing  
In generall } In vsing their goods  
equitie, } truelie.

178 Paying debt is a duetie of faithfulness in restoring that againe which we tooke vpon trust & credite to bestowe to our vse.

Paying debt.

Restoring anie thing borrowed, is a duetie of faithfulness whereby wee giue againe that is lent vs to occupie.

Restoring things borrowed.

Dealing truely with their goods is a duetie of sauing or keeping the to their whole benefite.

Dealing truely in their goodes.

179 Innocencie in agreement and couenaunt, is our righteousness therein, whereby they haue right at our hands, & no mischief & wrōg is found in vs.

Innocencie in agreement and couenaunt, } In buying and selling.  
In wages and worke.

Innocencie in bargaining is in paying duely for that we buye, and deliuering duely that whiche is bought, to the equall gaine of the buyer and seller.

Innocencie in bargaining.

Doing work for wages, is a duetie of innocencie, by a diligent dispatching of so much busines, as for which we receyue our wages. And payinge wages is, when the workman hath his whole due for his worke.

Innocencie in Wages and worke.

180 Vprightnes in generall equitie is our righteousness, whereby we suffer all to enioy their libertie & goods in peace and safetie.

Vprightnes in generall equitie } In permitting due } Without robbrie and oppression.  
In satisfying for wrong. } Without stealth and craft.

Robberie is an vnrighteousnes in taking away the goods of anie by vsing violence against their person.

Robberie.

Oppression is an vnrighteousnes in getting from anie their right, by vsing our power against their cause.

Oppression.

Stealth is an vnrighteousnes in taking secretlie other mens goods away from them, by spying out the time of their vnwarines.

Stealth.

Making amendes is a duetie of righteousness, whereby the person which hath suffered iniurie, is required againe, as the cause deserueth. And this requiring must be secret in secret iniuries, & shewed in a knowen iniurie.

Making amendes.

## *The state of Christians.*

*Duties for Name, Truth, Secretnes. &c.*

181 What be the special duties  
for name and credit?

They consist in truth.

In secrettes.

In innocent reportinge.

182 What be the duties of truth?  
Simplicitie.

Steadfastnes in testifying y<sup>e</sup> truth.

Taking all thinges in the right mean-  
inge.

183 What be the duties of se-  
cretnes?

We must keepe priuat things secret,  
without tales, whisperings, backby-  
tings, &c.

184 How must we be harme-  
lesse in reporting of others?

We must not slander.

Not beare false witnes.

Not speake, or receaue euil wordes.

185 What be the speciall duties  
against couetousnes?

That we be content with our owne,  
without a grudging desire to match  
or excel others, or to haue anie thinge  
that is theirs.

## *The state of Heathen.*

*Falschoode. Slaunders. Couetousnes.*

181 What speciall faulting is there  
by their owne, and others euil names?  
They fault by falschoode & vntruth.

Also by tatling and pratling.

Also they do wronge by euill repor-  
tinge.

182 How are they false and un-  
true?

They dissemble and dubble.

They chaunge and faine in their  
wordes.

They take their vantage, and peruert  
the plaine truth.

183 What tatling and prailing do  
use?

They make rumors of priuate mat-  
ters, not able to proue them.

They whisper, backbite, & cary tales.

184 How do they wrong by false  
reportes?

They slander.

They beare false witnes.

They speake, or receaue euil wordes.

185 What speciall faulting is there  
by couetousnes?

They are couetous, and haue a grud-  
ging desire to match or excel others,  
or to haue that which is their neigh-  
bours.



# Definitions.

# Diuisions.

*Duties for Name, Truth, Secretnes. &c.*

181 Speciall duties for name and credit are wherein chieflie we may pleasure or displeasure our selues and others.

Speciall duties for name and credit

In faithfulness

In innocencie

In Truth.

In secretnes.

Without flandering and false witnessing  
Without speaking or receiuing euill words.

Speaking truth, is a faithfulness in our words, to make knowne vnto anie a thing as we know it is.

Speaking truth.

182 Simplicite is a speaking of the truth without shifting or dubling.

Simplicite.

Stedfastnes is a speaking of the same wordes, in the same manner and meaning, so much as we possible can remember.

Stedfastnes

Truth

In simplicite, and taking the right meaning.

Taking things in the right meaning, is a speaking and vttering of the wordes of an other, as we may charitable vnderstande them.

Taking the right meaning

In stedfastnes.

183 Secretnes is a faithfulness in telling to no man such things as are vnmeet to be tolde them, because they are priuate or smaller offences, and the parties tractable.

Secretnes.

184 Keeping our selues from flander, is an innocencie in wordes, by rayeing i.e. false reports of wickednes in anie to hinder their good name.

Without flandering.

Keeping our selues from false witnessing, is an innocencie, by speaking nothing vntrue or otherwise then we knowe.

Without false witnessing.

Refrayning from speaking or receyuing euill wordes, is an innocencie wherby we neither suffer nor giue forth suche wordes nor occasion thereof.

Without euill wordes.

185 Contentation is a conscience of our welfare by the blessing of G O D, wherby we like the same, and condemne our vnworthines about others.

Contentation.

**F I N I S.**